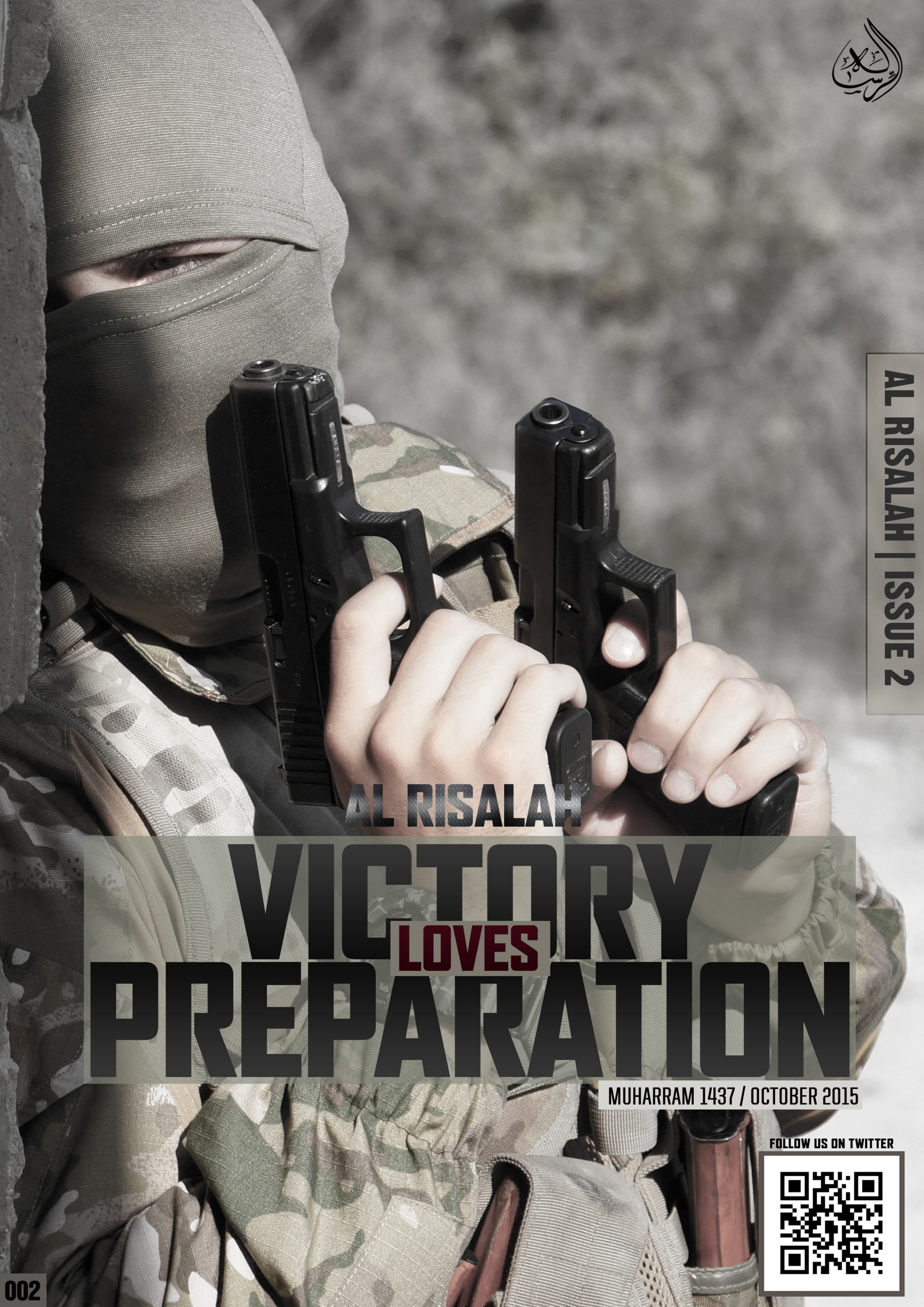


AL RISALAH | ISSUE 2

AL RISALAH

VICTORY LOVES PREPARATION

MUHARRAM 1437 / OCTOBER 2015

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CONTENTS



As Salaamu'alaykum wa rahmatullahi wa barakatuhu,

All praises due to Allah. We welcome you back for the second installment of Al-Risalah, a magazine by the Mujahideen in the blessed land of Shaam. The Mujahideen in Shaam, your humble brothers in Islam, are working hard to help you (and ourselves) better understand the nature of this Jihad as well as many of the core principles of our religion. Our aim is to present to you a truthful image of the Jihad in Syria and an accurate representation of the many groups in Shaam.

It is a pity that many of the Muslims of today neither believe in nor want to participate in the Jihad in Syria (and other places across the globe) and that the image of certain groups has been tarnished by the Western media (and sell out scholars). Therefore, it is one of our aims to repair the damage done and to set things right - to show the world that we, the Mujahideen, are largely misunderstood and that we are not whom they are made to think we are. At the same time, we'd like to make it abundantly clear that there will be no compromise. In no way, shape or form are we willing to water down our Islam or become lenient toward our enemies. Unlike the extremists and the Murji'ah[1] we take the middle path, as Allah tells us in the glorious Qur'an:

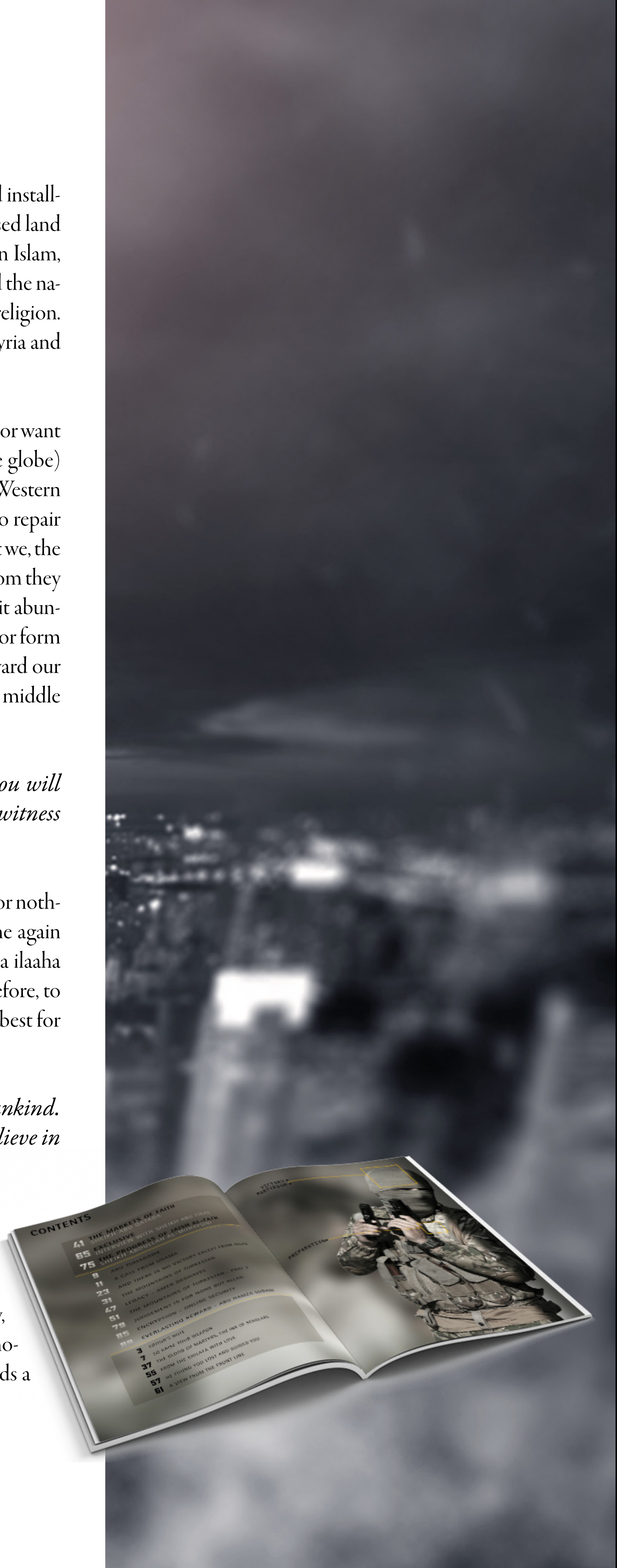
﴾*And thus We have made you a moderate nation that you will be witnesses over the people and the Messenger will be a witness over you...*﴿ {2:143}

Islam is a religion of justice and as such, the Mujahideen stand for nothing less. The Western world has failed its people time and time again but the Mujahideen, the men of Allah, the torch bearers of La ilaaha illallaah, are here to help the people, if only they knew it. Therefore, to those of you whom are sincere, know that we only want what's best for you and the rest of mankind. Allah says:

﴾*You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.*﴿ {3:110}

Both the Muslims and the Kuffar know that the final victory is with the believers, by the permission of Allah. However, to attain such a victory over our enemies and to be taken as martyrs on the battlefield, we must prepare ourselves physically, mentally and spiritually. Therefore, let us ponder upon this notion, this eloquent saying - a phrase that's very concise but holds a great amount of meaning:

Victory Loves Preparation



[1]An early sect in the history of Islam and an opponent to the Khawaarij; they went to the opposite extreme concerning Iman and claimed that even the biggest sinner (as long as the sin doesn't reach the level of kufr or shirk) is a complete and perfect believer.

"As for the ignorant follower, then do not pay attention to him.
Do not allow his insults to offend you, nor his takfir, nor his declaring of you misguided.

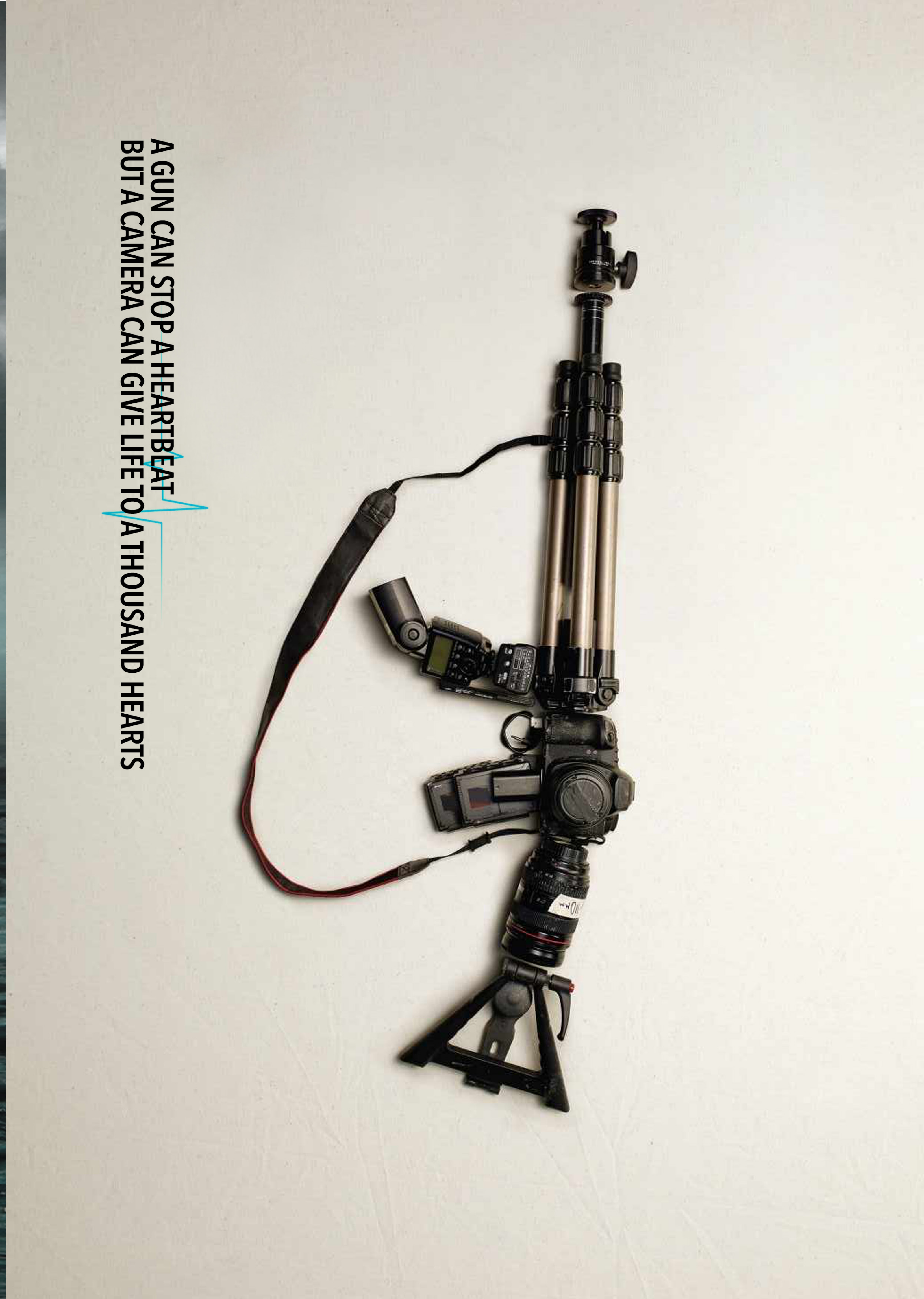
Certainly, it is like the barking of a dog, so do not make the dog important by responding to it every time it barks at you.

Leave it in delight with its barking."

Ibn al Qayyim
al-Sawa'iq al Mursalah 3/1158






A GUN CAN STOP A HEARTBEAT
BUT A CAMERA CAN GIVE LIFE TO A THOUSAND HEARTS

SO RAISE YOUR WEAPON

"AND KNOW THAT THE MUJAHID DOES NOT UNTIE HIS BOOTS UNTIL HIS WEDDING DAY WITH THE HUR AL-AYN"



In the name of Allah, the Compassionate, the Merciful.

"Whoever finds good should praise Allah and whoever finds other than that should only blame himself."
(Hadith Qudsi - Muslim)

In order for us to understand the status and rank of jihad, we have to understand what is connected to this great deed. Jihad is the peak of Islam and the best intentional deed a Muslim can do in order to seek the pleasure of his Lord. The Prophet Muhammad ﷺ said: "Jihad is the peak of Islam." (Tirmidhi)

Abu Hurairah (radi Allahu anhu) narrated that a man said: "O Messenger of Allah, show me a deed that equals jihad." The Prophet ﷺ said: "I can't find (anything to equal it)." (Bukhari and Muslim)

As it is well known that a person doesn't reach the peak of a mountain until he has undergone some physical and mental pain, it's the same with jihad; except that in jihad we have to make sure that these aspects of pain, suffering and sacrifice are all for the sake of Allah, whether we reach our goal or not. In a narration by Anas (ra), the Prophet ﷺ said: "Indeed the great reward is with the great test." (Tirmidhi)

So for those of us who seek the greatest reward, we need to prepare for the greatest test.

Be aware, may Allah shower you with His mercy, that Iblis is going to send you his troops. They will open for you any possible door of suspicion and desires. They will whisper through your loved ones, dishonour you through society, confuse you through the scholars, weaken you through the mistakes of the Mujahideen, scar you with the power and punishment of the infidels, promise you poverty and failure and worst of all, make you lose faith that Allah is with you. They will never stop trying to seduce you until you fall as a martyr on the battlefield, facing the enemy. In this regard Allah has said:

﴾If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among your martyrs - and Allah does not like the wrongdoers﴿ {3:140}

Know, may Allah guide you, that Allah will test you in order for you to realise who you really are; after which you will understand why Allah has chosen whom He has chosen as a martyr.

Remember, may Allah protect you, that you will only escape from the traps of Iblis and achieve this martyrdom if you have piety, faith and trust in Allah.
Never forget that Allah says:

﴾*And whoever fears Allah - He will make for him a way out and will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent*﴿ {65:2-3}

O brothers, stand firm and fight the enemy, whoever and wherever they are, as Allah has said:

﴾*And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise*﴿ {4:104}

Indeed, what we hope from the Almighty is something that our eyes have never seen and our ears have never heard. It was narrated from Abu Hurairah (ra) that the Prophet ﷺ said: "Allah says: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard and it has never crossed the mind of man..." (Bukhari (3072) and Muslim (2824)). This is something we simply cannot imagine, it is impossible!

So raise your weapon! Fasten your boots!

And know that the Mujahid does not untie his boots until his wedding day with the Hur al-ayn.



ABU TOMAHAWK

AMERICAN AGGRESSION AGAINST THE MUJAHIDEEN

LEVEL FOUR

It was a night like any other. I arrived back at the base after having spent the evening with some friends, and as I had ribaat in a few hours time, I decided to get some rest so that I could function properly and not fall asleep whilst on duty. As I lay down on my bed waiting to drift off, I noticed that Abu Firdous was seated on his bed reciting the Qur'an and Khalil, a youngster from Brighton, United Kingdom, was listening to a lecture on his phone. This was the last time that I saw them both, engaging in ibadah.

My eyes opened to the voice of Abu Ubaydah Bengali, a brother from the UK, telling me that it was time to get up for ribaat. It was 2am and I was absolutely shattered but I had no one to blame but myself for going to bed so late. It took me about thirty minutes to finally arrive on level four where Abu Ubaydah was manning the ribaat post. I was expecting him to be annoyed at the fact that I had taken so long, but alhamdulilaah my punctuality wasn't an issue. I apologised to him and asked him why he didn't go to bed. He kindly replied, "It's okay bro, I don't care." Now that I look back on it, I wish I had known that this was going to be the last time that I would see him because wallahi he was such an amazing brother.

VERTIGO

Approximately two hours later, as I was deep in thought and contemplation about my life, I heard something whirring and then a massive whoosh!! It was a rocket but the sound it made was unlike anything I had ever heard before. It was fired right into the middle of our villa and the whole building shook! At first I immediately thought, Bashar's hopeless planes got lucky this time and actually hit it's target!

Whizz!! Whizz!! "AHHH!!"
I shouted in pain as hot pieces of shrapnel hit my back. I immediately felt the burning sensation and it was unbearable! I quickly got up from my seat and removed the blanket that I had over my head (it was a cold night). As soon as I took it off, I asked myself why I had done that. I started to cough violently as there was gas everywhere. So much gas but why? I started to choke. I was really struggling to breathe and coughing very hard. In these moments I thought: so this is how I'm going to die, death by gas. Suddenly, I heard another rocket coming my way and as it raced through the air, I realised that it wasn't Bashar that was bombing us. BOOM!! The second rocket exploded and the force of the explosion sent me flying off the fourth floor.

As I fell through the air, I was relieved that I was no longer suffocating but it quickly dawned on me that this was it. There was no coming back from this fall. This was it - my spectacular ending - death by fall. What a painful way to go out! Everything suddenly went black for me and the next thing I remember was being awoken by a brother on the driveway. I was shocked that I was still alive and as I got up from the ground I was craving a bottle of water. The brother who had helped me get up started to weep and I said to him, "I'm okay. I just need some water." He gave me a look that indicated that I didn't know what I was talking about. In that moment I looked down at my body and that's when everything got really gruesome. My bone was popping out of my arm and as I tried to take a few steps forward I realised that there was something seriously wrong with my leg. It was broken...

TOMAHAWK
CRUISE MISSILE

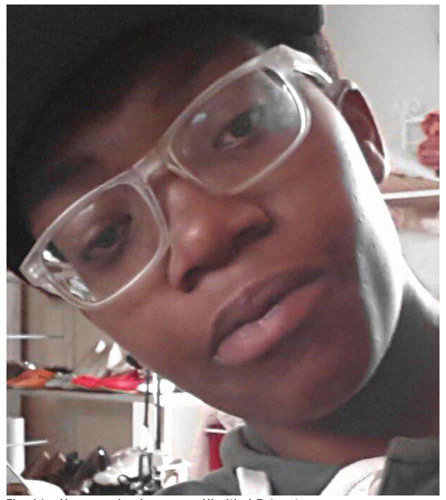


RESILIENCE

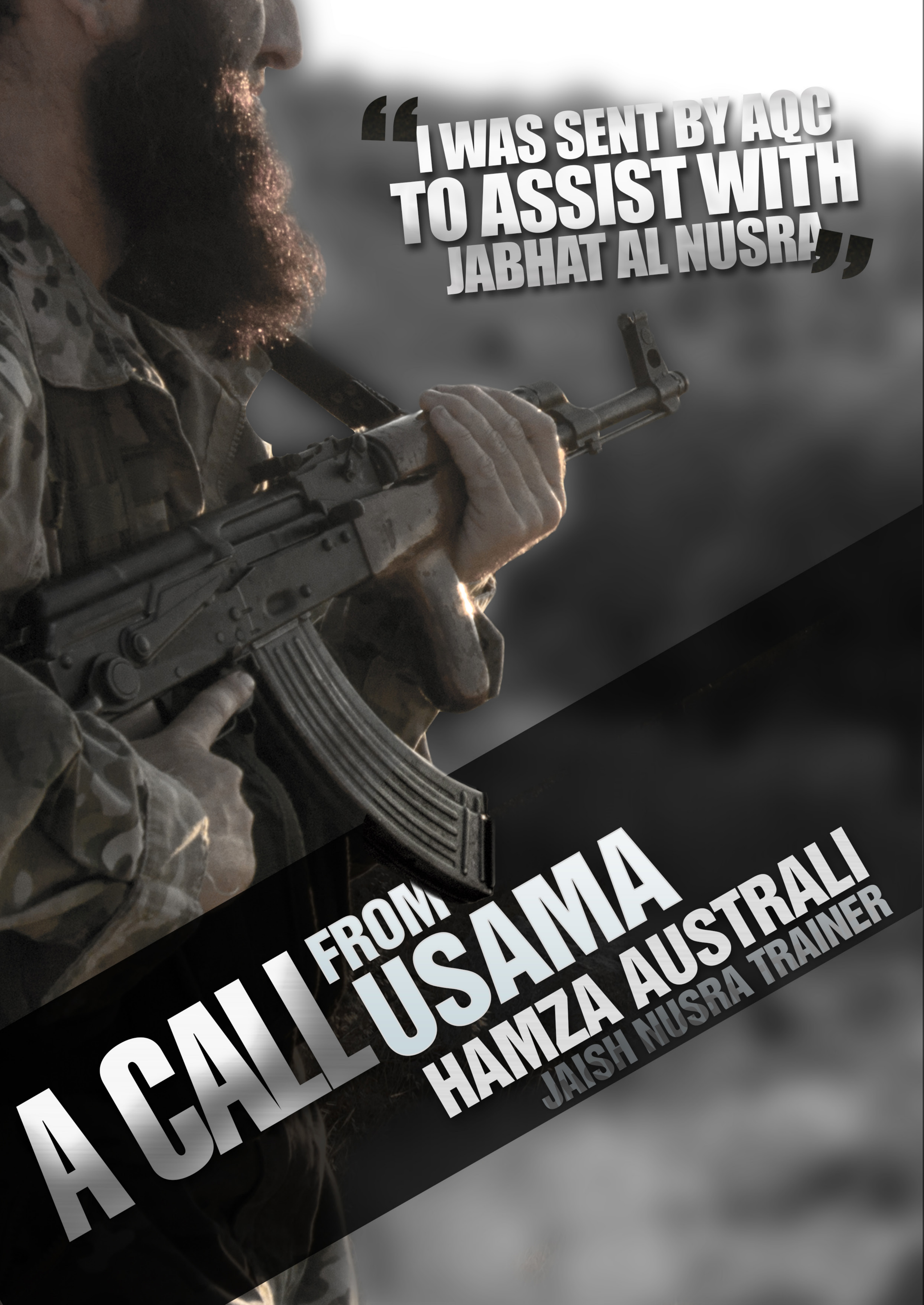
Our base was left in ruins. Everything had been destroyed and my companions, my dear brothers were gone. Khalil and Abu Firdous were taken as Shuhada - may Allah accept them both. I enquired about Abu Ubaydah Bengali and was told that he, along with Abu Muslim and Abu Dujana, the two British Bengali brothers, were also gone. In total, thirteen brothers had been killed from our villa and a further thirty martyred at another villa not far from our base. Subhan'Allah! My fellow Aussie countryman, a revert brother who used to be a part of a motorcycle gang was staying overnight at the other villa. He wasn't supposed to be there but he stayed over as he had to go to a hospital in Bab al-Hawa the next day. What an end to an amazing journey for this brother as he had been in Syria since the early days of the revolution.

All of my military equipment and personal belongings worth over twenty thousand dollars had been obliterated, but alhamdulilaah we were still alive and ready to pick up the pieces. We were ready to continue waging jihad against the crusaders and the extremists alike. Destroying our bases and killing the brothers may, at face value, look like a victory for the kuffar but it's the Mujahideen such as Abu Muslim and young Khalil that were truly triumphant that night. As I lay on my hospital bed, the events of that morning danced around my mind: the deafening blasts, the gas, the fall, the bone, the Shuhada...
Oh the Shuhada...what blessed individuals! I ask Allah to accept them all and to grant us victory over the Crusaders, Bashar, his allies and the extremists, ameen.

"Everything had been destroyed and my companions, my dear brothers were gone. Khalil and Abu Firdous were taken as Shuhada - may Allah accept them both."



Ibrahim Kamara also known as Khalil al-Britani



A CALL FROM USAMA

HAMZA AUSTRALI

JAISH NUSRA TRAINER

> "I WAS SENT BY AQC TO ASSIST WITH JABHAT AL NUSRA"

Can you introduce yourself?

As Salaamu alaykum wa rahmatullahi wa barakatuhu. My name is Hamza Australi, from Queensland, Australia. I've been a member of Al-Qaeda for approximately fourteen years – since mid-2001 until today. I'm currently in Syria as a member of Al-Qaeda Central (AQC), working on their behalf with Jabhat al-Nusra.

Who is Hamza Australi?

I've been a Muslim for over fourteen years. I embraced Islam in Afghanistan in July/August 2001, a month or two before 9/11 (referring here to the blessed attacks on the Twin Towers, New York, and on the Pentagon, Washington DC). I was involved in fighting in the invasion (the US-led invasion in late 2001) of Afghanistan in Kandahar, and then in Tora Bora in January/February 2002. Then from 2003 until 2014 I was in Waziristan and Afghanistan. Alhamdulillah, I consider myself very loyal to Al-Qaeda. I consider myself as a member of Al-Qaeda who has come to Syria to aid Jabhat al-Nusra and help the Muslims in Syria. I have been married for ten years and have a family here. We have two young children. I'm really happy to be here as a member of Al-Qaeda, as a Mujahid, but most importantly as a Muslim.

Embracing Islam at the hands of the Taliban

I embraced Islam in Afghanistan...it's a funny story, and actually (the brothers in) Al-Qaeda found it hilarious! I went to Kandahar and said that I was ready to go to the front lines and be a Mujahid and fight with the brothers in the Taliban, so they said, "Listen! You have to be a Muslim first!" I replied that I didn't need Islam because I had faith in Allah. But they insisted, "You have to learn the religion." So I said, "I always thought I'd end up a Muslim, but I wasn't sure how to go about it, but now since that you're asking – I will!" So I embraced Islam.



> "it's obligatory upon us to fight jihad and to establish an Islamic Caliphate, this being our ultimate goal"

Now, fourteen years later I definitely realise the importance of being a Muslim (as opposed to simply 'believing' or having 'faith' in Allah alone). From the moment we wake up, until the moment we go to sleep, being a Muslim isn't just praying the five prayers, fasting in Ramadan, paying zakah and sadaqah. But rather being a Muslim is your whole way of life – your character, the way you treat people – basically every aspect of your life has to be controlled and under the influence of Islam. That's why I didn't want to embrace Islam in Australia, because as we can see, many of the Muslims there (and elsewhere in the West) are living in great ignorance (indulging in haram) and I didn't want that. I decided that if I was going to be a Muslim, I needed to be living under the pure Shari'ah, with the Mujahideen in Al-Qaeda and the Taliban.

When I went to Afghanistan, I went with absolutely nothing – I refused to take anything with me. When I arrived in Kandahar I threw my only possessions away – the clothes that I had on my back, and I changed into Islamic clothes (i.e. the traditional dress of the Afghanis, which is similar to that of the Pakistanis as well) within the first hour. So from the first day I became a Muslim, I had absolutely no possessions apart from the clothes I had on, which were given to me by the Taliban. I was really happy as I had left all (traces of) kufr (disbelief, the opposite of Iman) behind me, and become a new Muslim with the Mujahideen...I was like a 'baby' Muslim! (Smiles)

What are our goals as Mujahideen?

Well, it's obligatory upon us to fight jihad and to establish an Islamic Caliphate, this being our ultimate goal. We will make no compromise to the Qur'an and Sunnah, (and will not stop until our goal is reached;) other than (implementing the) full Shari'ah. But you have to understand there's a way of implementing this – which is the way of the Prophet ﷺ and the Sahaba, and (then) you have the way of the Islamic State group. These ways can be corrupted, especially with the takfir methodology and ideology.

One of the greatest things about IS is that before people saw Al-Qaeda and the Mujahideen (in general) as the extremists, and those that abstain from jihad as the normal 'moderate' Muslims (following the middle-way).
But now the truth has come out – the Mujahideen are in fact upon the correct and 'moderate' path, with IS being the extremists. So I think that IS is a blessing in disguise for the Muslim Ummah.

What's your current role here in Syria?

I was sent from AQC to assist with Jabhat al-Nusra, I'm working with Jaish Nusra as a military trainer and advisor. Training tactically, working in small…I hate to use the word 'Commandos'…high standard infantry tactics, long range patrols, reconnaissance patrols, ambushing, raids, sabotage, harassment behind enemy lines, reaction to combat, how to fight with the enemy in a guerrilla warfare scenario, targeting convoys, targeting installations behind enemy lines with no support, and so on. These were some of the things I trained in for a number of years with the Australian military, and then experienced (in the battlefield) for almost fifteen years in Afghanistan (and here in Syria). I'm also involved in military operations…I'm a trainer who still loves to fight (smiles). Any chance I get to fight I'm certainly there, and any input, then I am certainly there.

How does Jaish Nusra differ from Jabhat al-Nusra?

Jabhat al-Nusra is the organisation as a whole, while Jaish Nusra is a purely military force (wing). I hate to use the names 'Special Forces' or 'Commandos'; I think that we should be called Mujahideen, even if we are trained to a higher standard.

Jaish Nusra is a military force that is going back to the old style of fighting that Jabhat al-Nusra first became renowned for in the beginning of the Syrian War. Doing very strong assaults, strong 'shock and awe' tactics…hit the enemy with force. We go into areas that the enemy doesn't expect, and show the enemies of Allah that Jaish Nusra is here to stay, and if we enter into a battle we're here to stay until it's victory or Shahada.

Things are always improving with Jaish Nusra. We've had some defeats and we've had some really good successes, but the important thing is that we learn from our mistakes and improve. And I have no doubt that Jaish Nusra will continue to get better and stronger, in'shaa'Allah.

As the nature of your training would indicate - is there going to be a shift from semi-conventional to guerrilla warfare tactics?

I insist that Jabhat al-Nusra trains the brothers in the highest standards of guerrilla warfare (tactics) because I believe that if they can handle the harshest, most difficult, and most intense military situations, then they will be able to handle any other situation with more ease. As they say: "Train hard, fight easy."

I think the war in Syria is going to be a lot more conventional as time goes on, but I also think that conventional and guerrilla warfare needs to go hand-in-hand, and are both as important as each other. So it really depends on a particular situation, if an army can easily switch between the two at any time in any situation this would make them a formidable force. So although we train extensively in guerrilla tactics, we also recognise that the brothers need to have a full array of knowledge of all the light, medium, and heavy weapons available (to us), and also good military awareness. In'shaa'Allah we will have to go with the flow.



Can you tell us about your time in Afghanistan?

I first arrived and went straight to the Taliban. They then sent me (almost) straight away to Al-Qaeda, where I embraced Islam and met some of the most amazing brothers...I've never seen generosity like they showed me before (or after). When I arrived I hadn't eaten for two days, so I reached to Kandahar in pretty bad shape. The brothers there were so generous...it was a big wake-up call to see how Muslims are and how they should be. From that time to now, it's just gotten better and better.

When I first got to Afghanistan, the first thing I was enjoined to do was learn the religion and how to speak Arabic, which was quite important because on the battlefield you have to be able to communicate. I didn't actually do any training for the first few years (as I was already an experienced soldier), because after the invasion (of Afghanistan) by the US I was basically on the front line in Kandahar from day-one. Then from Kandahar to Tora Bora, through to Waziristan I didn't really get much chance. However, after a while I was able to take many (military training) courses. I spent most of my time fighting, especially in the early years – being involved in 'hit-and-run' operations from Waziristan into Afghanistan, sometimes actually staying in Afghanistan for a few weeks or months at a time to conduct operations there. We conducted operations from artillery (mortar) strikes, to ambushes, to assaults and raids on Afghani (apostate Northern Alliance and others of their like), American and NATO forces in Afghanistan. Most of my work was fighting with (alongside) the brothers, through this I got to know most of the leaders of Al-Qaeda (that were there at that time) quite closely – Abu Yahya al-Libi, Sheikh Mahmood, Hafiz Sultan, Mustafa Sa'eed,



The road to depression and suicide: a fitting end for those who fight the religion of Allah

etc. They've all been a real example of how Muslim leaders should be...they live poor (zuhd) and austere. I've been in some of the biggest commanders of Al-Qaeda houses and been shocked at the state (the simplicity) of their houses. I've helped them, in the middle of the night to repair with our own hands, in the rain and mud, some of the top leaders of Al-Qaeda's houses to stop the rain coming in. You can clearly see they're in a class by themselves, and I have no doubt that they are (sincerely – and Allah knows them best) fighting for Islam, because of all the hardships and trouble they've been through – the bombings, the loss of lives and families, living as fugitives, but also trying to conduct jihad at the same time! With little wealth and help from outside.

It's fixed my heart close to Al-Qaeda after seeing these things with my own eyes. And I believe their intentions have always been to do the best for Islam and to establish a (legitimate) Islamic Caliphate for all of the Muslims to live under a full Shari'ah without any compromises. I've seen throughout all of my years with them nothing short of this. I really believe that Allah will (if He wills) bestow upon us (the Muslims) through the hands of Al-Qaeda and the sincere Mujahideen a (truly) Islamic Caliphate.

> "Be in the world as if you were a stranger or a traveller along a path"

What caused you to go to Afghanistan?

I found it hard to fit in with the Australian society – it was quite difficult for me. So after years of living there, when I got older I felt as if I wasn't meant to be in Australia. I couldn't connect with the people or their way-of-life, and I found myself alone after some problems with drugs and alcohol at about twenty-one years old. At this time I was seeking, and asked for help from Allah the Exalted. I didn't (at the time) know the Islamic view of who Allah is, but I had my own view of Allah, and (later found out) that wasn't much different from the Islamic view.

I realised that this world was just a short brief time here, and the truth is with Allah. So the best thing for me was to not waste any time in this dunya, as the Messenger of Allah ﷺ said: "Be in the world as if you were a stranger or a traveller along a path." (Sahih al-Bukhari) After that I joined the army (in an attempt) to live like a traveller. During this time I was guided (closer) to Islam through dreams and everyday life in general. I was attracted to Islam in my heart, but especially to the Mujahideen and jihad, and some of the players (at that time) such as Sheikh Usama (may Allah have mercy upon him) and the Taliban, also Khattab (may Allah have mercy upon him) in Chechnya and the brothers with him. I then realised that we were on the same path...but I was still in the kuffar army!

How did you find the Taliban during your stay in Afghanistan?

I have nothing but praise for the Taliban, although we have had some differences through the years...but they've only been due to our cultural differences because of our being from different countries. When I first arrived in Afghanistan I was a bit wary of the Taliban, but when I explained my story to them – that I had left kufr for good and was on my way to seeking the truth, they treated me with the highest degree of hospitality; they paid for everything and they arranged everything for me. They didn't even know me at the time (I was still a kafir), they just saw someone in trouble trying to get into contact with the Mujahideen. I was absolutely shocked. And from that day on, throughout all of the years the Taliban have been...I consider them my very close brothers (in Afghanistan and Waziristan) and I have nothing but love and respect for them, especially the Leader of the Faithful (Amir al-Mu'mineen) - Muhammad Mulla Umar (may Allah have mercy on him), and all of their leadership. I wholly endorse them along with Sheikh az-Zawahiri and all the others leaders of Al-Qaeda. In fact, I miss them quite a bit. Me and my family have become quite attached to the Taliban over all of the years, and we miss them a lot, and would love to return there if Allah has written (decreed) it for us. I would just like to give my 'Salam' to all the sincere brothers in Waziristan and Afghanistan in the Taliban fighting alongside Al-Qaeda.

How was the relationship between the Afghans, Waziristanis and the foreigners (muhajireen)?

Actually, in Afghanistan and Waziristan they were very receptive to all the foreigners. They realised that we'd all left our countries to join the Islamic Emirate (of Afghanistan), being the best thing for us and our families to make hijrah (migration for the sake of Allah) to Afghanistan. Although many of them may not understand much about the outside world, they did understand that our countries are very far from Islamic, so we as Muslims were only trying to live as Muslims, not as Australians or British...We were trying to live under the authority of Islam. And we were all brothers in Islam regardless of origin; they treated all of us with the greatest of respect, hospitality and love. We lived there with the full support of the people...99% of them. And they would be more endeared to a foreign Muslim who is pious than an Afghani who is a sinner. They understood that Islam is the most important thing.

How did you find the Taliban and Al-Qaeda dealing with the general masses of the Muslims, who may have had sins or innovations in their practice of Islam?

One of the biggest shocks for me was the way Al-Qaeda, the Taliban and the Mujahideen dealt with the general population in Afghanistan and Waziristan. It was nothing short of pure diplomacy; diplomatic in the most Islamic and merciful way.

You have to understand that in the past fourteen years Al-Qaeda has undergone huge bombing campaigns, hitting thousands of Mujahideen as well as Afghani women, children and elderly. However, they still sided with the Mujahideen. Can you believe that the support for the Mujahideen never dwindled? You would think that after all of the bombing the people would tell the Mujahideen to leave. But they lived with the Mujahideen and could see who they were, and this is what garnered their support for them, so much so that after their women and children died they didn't dwindle in their support, but rather would seek other ways in which they could help the Mujahideen. This is a sign that the people knew who we are and what we were fighting for. They used to



say to us that they heard all of the propaganda from the West about the Mujahideen but they actually found (almost) the exact opposite.

Al-Qaeda as an organisation along with the Taliban... all of us as Mujahideen, distance ourselves greatly from the takfir (extremism) methodology and ideology. We see the Ummah as one, and in a very precarious state. So we are trying to bring the Muslim Ummah into a new age of Islamic honour, and not to differentiate and feel that those that don't come up to the 'standard' of certain people are kuffar and/or apostates. We look at everything Islamically and try to act accordingly. And if Al-Qaeda did take any path different to the Qur'an and Sunnah, then I'd be the first to leave them, along with many others.

Are there any important lessons that you feel we can learn from the Afghan Jihad that can benefit us here in Shaam?

Yes, that is a very good question. It's obligatory on us that if we see something wrong, we have to have the patience and the mercy to guide those who have been led astray, back to the (straight) path of Islam. And I believe that Allah would be more pleased with me if I call an ignorant individual back to Islam, or from being a sinner to a Mujahid, than for me to consider him an apostate and kill him, as do the takfiris such as IS. I truly believe that Al-Qaeda's methodology is the right way, the way of mercy, the way of forgiveness, the way of da'wah, the way of strength...and strength is not just in killing. Of course we have enemies who are fighting us and they must be dealt with, but at the same time we are also merciful and just. Everything that we do in Al-Qaeda must be for the benefit of the Muslim Ummah. If the killing of the enemy of Allah is in the interest of the Ummah then so be it, at the same time if the help, support and guidance of members of the Muslim Ummah that have gone astray is in our best interest, then so be it. Of course it is pretty obvious that if we kill half of the Muslim Ummah as Baghdadi's group attempts, then this is not in the best interest of the Muslim Ummah. That's pretty clear...What Muslim Ummah would there be if we kill them all? Are we here to fix the Muslim Ummah, or are we here to destroy the Muslim Ummah?

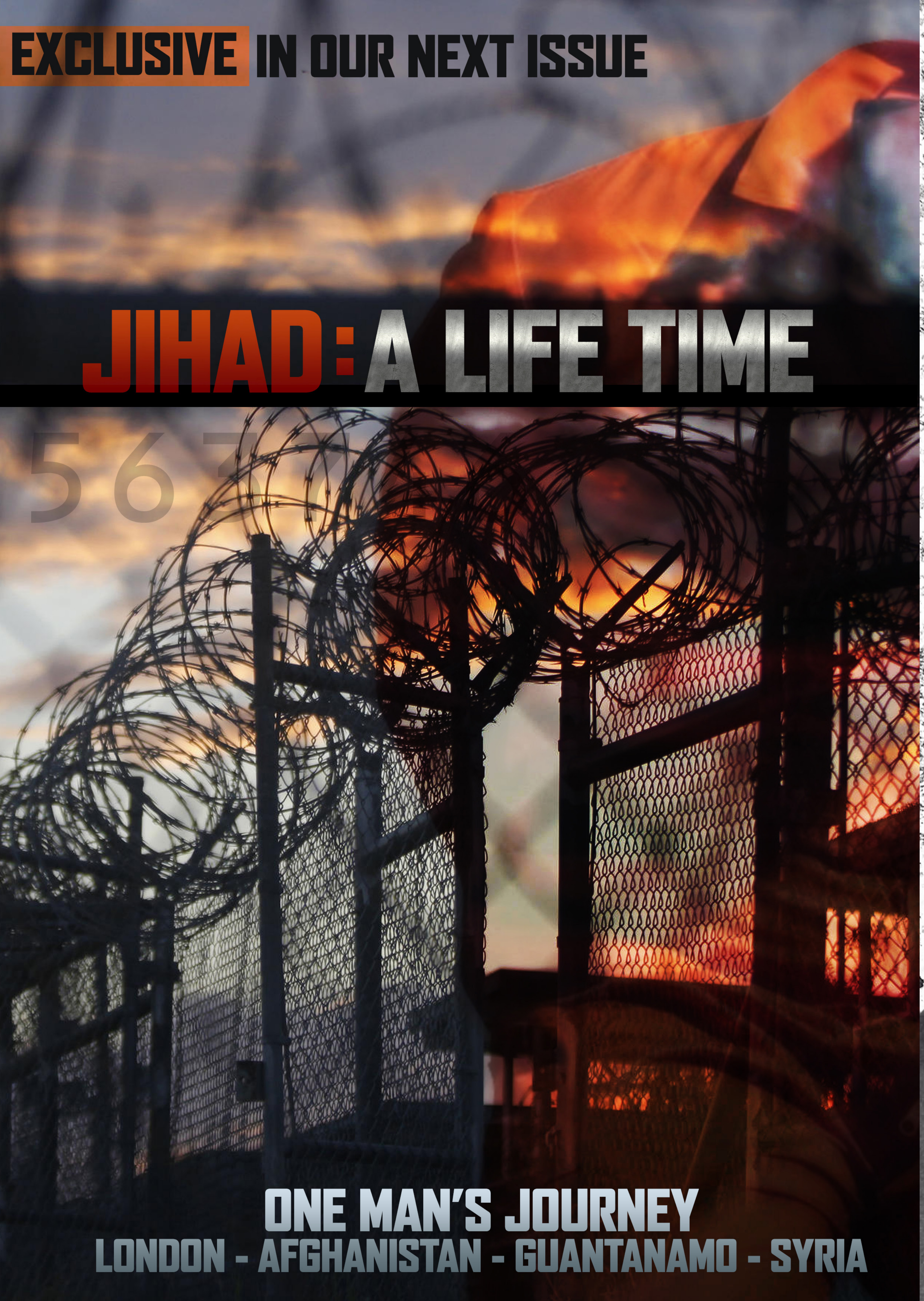
How does fighting the army of Bashar differ from fighting the Americans?

Here in Syria it's obvious that the Syrian Army (deliberately) targets Sunni Muslims; children, women, markets, and schools, with almost ninety-nine per cent of their (rockets and bombs) landing on civilian areas. This is happening on a daily-basis all over Syria, and I've seen this with my own eyes, when barrels (barrel bombs) have dropped on the markets and no one had been killed but women and children. Bashar al-Assad, in my view is worse, with a more violent and twisted view and policy towards the Muslims than America have. Tactically speaking, fighting Bashar is a lot easier than fighting the Americans.

Can you tell us any memorable incidents from your time in jihad?

I have a big personal story-nothing military; we lost a family member...My best friend was killed in a drone attack, with his wife being pregnant at the time. Two months after she gave birth to a baby boy we got married. After five years, this young boy, Talhah, who I considered to be my own son, passed away in 2006 from pneumonia. He got sick in the winter, and then went from being a very healthy boy to passing away in three days. It was a big test, even after all the hardships, and seeing friends killed, nothing compares to losing a child whom you and your wife dearly love. This was without a doubt the biggest and most memorable incident in my life...It took me years to get over it and even now I'm still not over it completely.

I've also seen many other things over the years, many of my good friends have been killed just meters away from me. However, that's not even really a bad thing, when you see your friend getting ready to go into an operation, saying: "I don't want to come back from this operation...I want to get Shahada", and then you see them go into the operation and come out as a Shaheed with a smile on his face, it's not a bad thing.



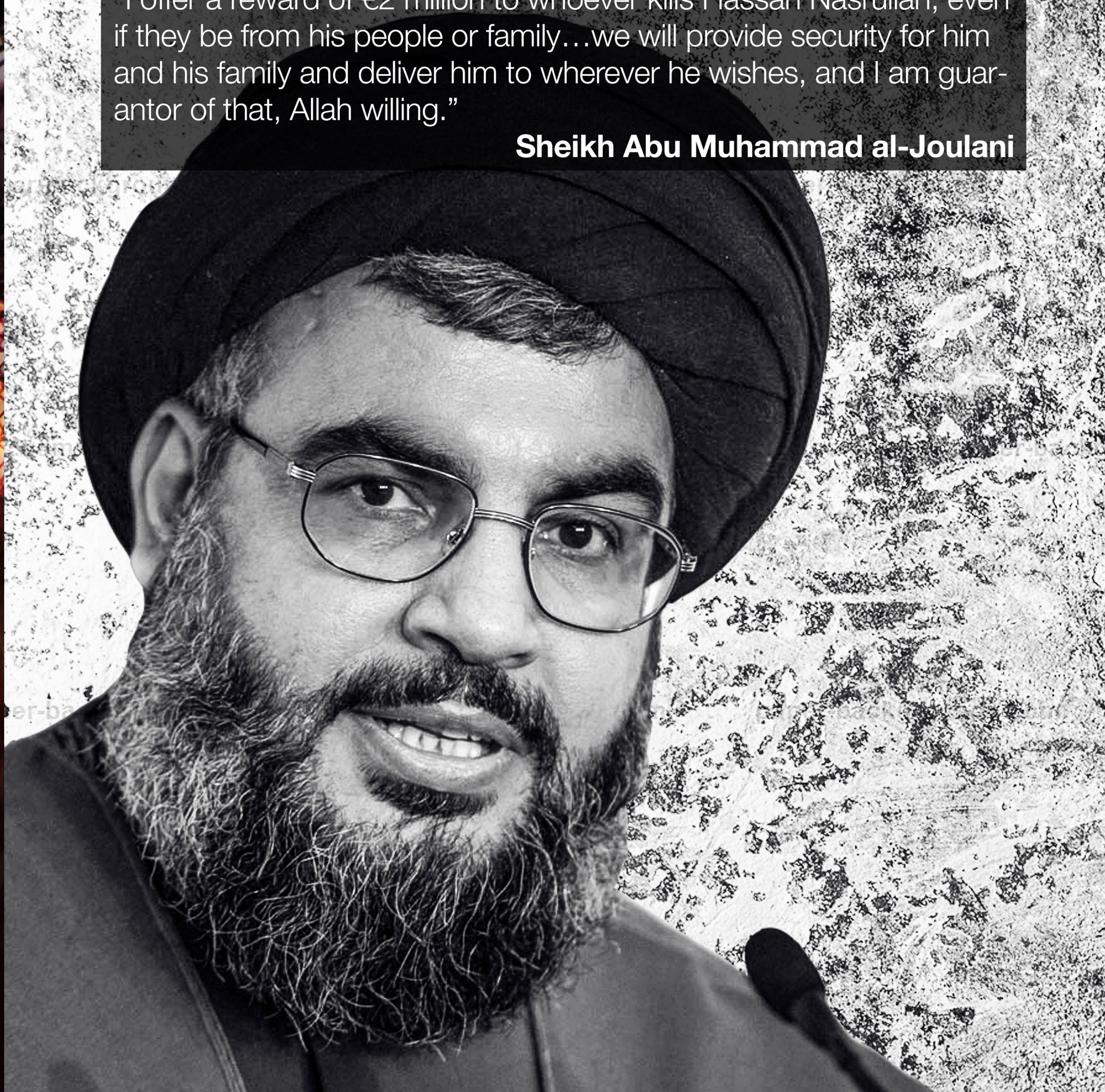
WANTED DEAD

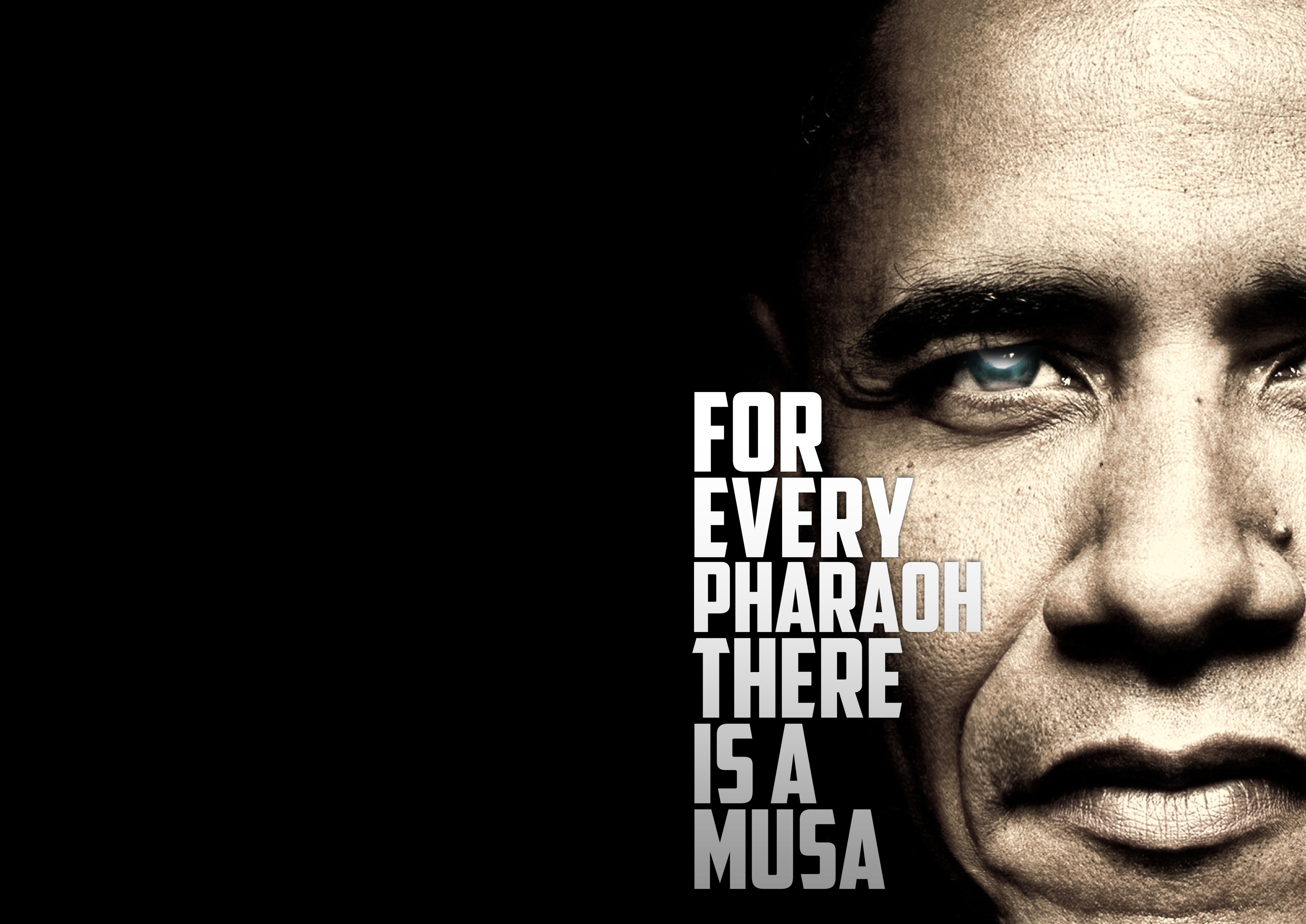
REWARD

€2,000,000

"I offer a reward of €2 million to whoever kills Hassan Nasrullah, even if they be from his people or family…we will provide security for him and his family and deliver him to wherever he wishes, and I am guarantor of that, Allah willing."

Sheikh Abu Muhammad al-Joulani




FOR
EVERY
PHARAOH
THERE
IS A
MUSA

AND THERE IS NO VICTORY EXCEPT FROM ALLAH



The Messenger of Allah ﷺ said: "If the people of ash-Shaam become corrupt, then there is no good in you. [And] there will never cease to exist a party from my Ummah that is victorious, not caring about those who abandon them, until the Hour is established."
(Ahmad, 19473)

We shouldn't limit victory to the customary and linguistic application of victory. Islam gave a new definition for this word; Islam modifies many of the older words. For example, in pre-Islamic Arabia, the word salah meant supplication. However, Islam came and gave it an Islamic juristic meaning and that's the way we understand salah today: prayer. The word siyaam meant avoiding something, whereas Islam brought the definition of abstaining from food and drink from dawn till dusk. So when we talk about victory, Allah has given victory a further meaning. A lot of Muslims believe that in order for the Muslims to win, they need a physical win in the battlefield. However, this isn't necessarily the case as a person who fights jihad fi Sabeelillah[1] doesn't have to win every single battle.

Allah says, ﴿*If a wound and killing has touched you, be sure a similar wound and killing has touched the others. And so are the days, good and not so good, that we give to men and men by turns*﴾ {3:140}

Allah explains to the Muslims here that they will sometimes win and sometimes lose. However, if we broaden our perspective, we will come to realise that whoever reaches the peak of Islam (Jihad) can never lose and will always win but not always win in physical victory. There are Eleven meanings of Victory in Islam:

FIRST MEANING OF VICTORY: VICTORY IN SPITE OF THE EIGHT OBSTACLES

The greatest type of victory is victory against oneself, his Shaytan, and against the attachment to this world. The Mujahid achieves victory in where most of the Ummah fails. To sacrifice and go out fi Sabeelillah.

Allah says, ﴿*Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger and Jihad in His Cause, then wait till Allah brings about His command: and Allah does not guide the transgressing people.*﴾ {9:24}

This mentions eight barriers between the Muslim and his jihad. If the Mujahid can overcome these eight obstacles, which prevent him from jihad fi Sabeelillah, he will - by the permission of Allah - be most successful in this life and the next. Let there be no mistake about it though, it is not easy leaving your wife and children behind. It is extremely difficult to part ways with your mother and father and to give up all of that wealth you have accumulated, for the sake of Allah. None of this is easy, but it's necessary if one desires honour and martyrdom. Who wants to leave the comfort of their home to go and sleep in tents and on rough surfaces in the freezing cold? These eight obstacles are great tests for the Mujahid and if he is sincere he will persevere, bi'ithnillah.

SECOND MEANING OF VICTORY: DEFEAT AGAINST SHAYTAN

If a Muslim goes out fi Sabeelillah, then he has achieved victory against the Shaytan. Abu Hurairah (ra) narrates that the Messenger of Allah ﷺ said: "Shaytan tried to prevent you from seeking the path of Iman and told you, 'Are you going to leave your religion and the religion of your forefathers?' But this servant disobeyed Shaytan. Then Shaytan tried to prevent him from seeking the path of hijrah. Shaytan will ask him, 'Are you going to leave your family and your wealth?' But this servant disobeyed him. Then Shaytan tried to prevent him from seeking the path of jihad fi Sabeelillah. Shaytan will tell him, 'Are you going to fight, and be killed, and your wife will marry someone else, and your wealth will be divided?' But he disobeyed him and fought jihad." The Messenger of Allah ﷺ said, "For this servant, it is guarantee that Allah will enter him into Paradise." (Musnad Ahmad)

THIRD MEANING OF VICTORY: THE MUJAHID IS GUIDED:

The Mujahid is included in the saying of Allah, ﴿*And those who strive in Our cause, we will certainly guide them to our paths; for verily Allah is with those who do right.*﴾ {29:69}
Is this not a form of victory that you are guided? Aren't we all searching for guidance? Allah tells us that if you are involved in Mujahada, you will be guided by Him. If the Ummah fights jihad fi Sabeelillah, then the Ummah becomes a guided Ummah. The reason why many are misguided is because they have abandoned jihad fi Sabeelillah. But the moment the Ummah wakes up, stands up for its responsibility, and fights jihad fi Sabeelillah, Allah will guide the Ummah.

FOURTH MEANING OF VICTORY: VICTORY AGAINST THE DISCOURAGERS:

When you go out fi Sabeelillah, you have achieved victory against those who have tried to discourage you from jihad fi Sabeelillah. They speak your tongue and claim to be Muslim but they twist the evidence from becoming a Mujahid. Allah says about them: ﴿*If they had come out with you, they would not have added to your strength but only made disorder for you, spreading corruption and sowing sedition among you, and there would have been some among you who would have listened to them. But Allah knows well those who do wrong*﴾ {9:47}

These people can come in the form of sheikhs and they will tell you that it is not the time for jihad fi Sabeelillah, and because they are scholars you would listen to them. Allah says: ﴿*And there would have been some among you who would have listened to them.*﴾ Why would they listen to these people? Because of the status they have. They discourage Muslims from doing jihad fi Sabeelillah; this ayah was addressing the Sahaba, telling them that they would have listened to them (the munafiqoon[2]); and the Sahaba didn't have a lack of iman, but they listened because of the high status of the people who spoke. But Allah saved the Sahaba from having these munafiqoon go out with the army; if they went, they would have spread dissension or fitna. Because of the severity of this fitna, Allah had to warn the Sahaba about these people. Allah says: ﴿*Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah. They hated to strive and fight, with their goods and their lives, in the cause of Allah. They said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!*﴾ {9:81}

FIFTH MEANING OF VICTORY: STAYING STEADFAST ON THE PATH OF JIHAD:

When the Mujahid is steadfast and follows the path of jihad fi Sabeelillah and goes through all of the hardships involved, he has achieved victory. If he is capable of holding onto jihad fi Sabeelillah, he is successful. Jihad today is not a norm amongst Muslims; during the time of the Messenger of Allah ﷺ it was different. When you came back from jihad, you were a hero. People encouraged you to

[1] Whenever "fi Sabeelillah" (in the cause, way or path of Allah) is used - it is understood to mean fighting. Ibn Hajjar states that: Whenever "fi Sabeelillah" is used in a general sense it refers to fighting in the path of Allah.

[2] Hypocrite – one who displays Islam outwardly, but inwardly is a disbeliever.

go out. There are stories of fathers having arguments with the family that the sons should go out fi Sabeelillah; you can imagine how different that is now. Today, many people will be against you: your parents, your friends, your community, your local masjid, your government and so on. The fact that one can have patience and practice this ibadah for a number of years is a great victory. We are not talking about a day or a month long where you get an emotional high and then it goes down. The challenge is to actually choose this path and remain steadfast.

SIXTH MEANING OF VICTORY: SACRIFICING ONE'S WEALTH AND SELF: You have achieved victory if you have trodden this path because you are willing to sacrifice yourself, time, and wealth for Allah's cause. Sacrifice for this religion is victory. The du'a (supplication) that the Mujahideen made was, ﴾*When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm; and help us against those that reject faith*﴿ {2:250}

How can you dare say that you love Islam when you know well that the enemy has desecrated the book of Allah and you don't pick up your weapon and fight in Allah's cause? When you know that they have insulted the Messenger of Allah ﷺ through pathetic images? When you know that they are torturing Muslim POWs (Prisoners of War) both physically and mentally? When you know that they are promoting a very twisted version of Islam over the true Islam? When you know that they are killing innocent Muslim civilians in Iraq, Palestine, and Afghanistan? When you know that they are fighting the Mujahideen in many parts of the world? When you know that they have invaded Muslim lands?

There is the story of the people of Ukhdood (the trench) that is recorded in Sahih al-Bukhari. This is a great example of true victory. This was a group that believed in Allah and was confronted by the King of that time. The King said that either you give up your religion and live or you keep your religion and die. They chose to die; the manner of their deaths in itself is so horrific that we must appreciate what they did. They were told to jump into trenches filled with burning wood. They jumped one after another burning to death. They chose the fire of this dunya instead of the fire of the hereafter. A mother with a new-born child was told to jump. However, when she reached the trench she hesitated, so Allah made the new-born child speak and it said, "Oh Mother! You are following al-Haqq! So be firm!" Thereafter, she jumped into the trench and died. This woman took the first step and Allah was sufficient for her. But when she hesitated, Allah helped her. Therefore, if you take one step towards Allah, Allah will take many steps towards you. If you walk towards Allah, Allah will run towards you. Allah will support you if you begin any venture with sincerity. So Allah gave this woman a miracle just to save her, by having her baby speak. From a worldly and secular point of view, they lost. They were all killed and the King succeeded in eliminating this religion. Nevertheless, Allah says about this, ﴾*That is the great victory*﴿ {85:11}

SEVENTH MEANING OF VICTORY: VICTORY OF YOUR IDEA: In the world of ideas, principles determine who are the winners and losers. Truly, at times the price of success is one's blood. Preceding the Trench, the King tried to kill the righteous boy by throwing him off of a mountain and drowning him but failed. So the young man told the King, "If you want to kill me, then take one of my arrows, and say Bismillah, ('In the name of Allah') then strike me, and you will kill me; but you have to do it in the name of Allah." The young man also had set a condition that the King had to do this in front of everyone. So when everyone saw that the King succeeded in killing the young man in the name of Allah, what happened? They all became Muslim. And that's exactly what the young man wanted and exactly what the King was trying to avoid. The King was trying to eliminate this young man because of his beliefs, and now everyone becomes a Muslim because of that. He was afraid of the da'wah of this young man; and now this da'wah of his took over the entire Kingdom. So here the young man paid the price to do da'wah and that was his own blood. We see that in our contemporary times with people like Syed Qutb. He wrote with ink and his own blood. People like Sheikh Abdullah Azzam and Sheikh Yusuf al 'Uyayree. They wrote amazing books, and after they died it was as if Allah made their soul enter their words to make it alive; it gives their words a new life.

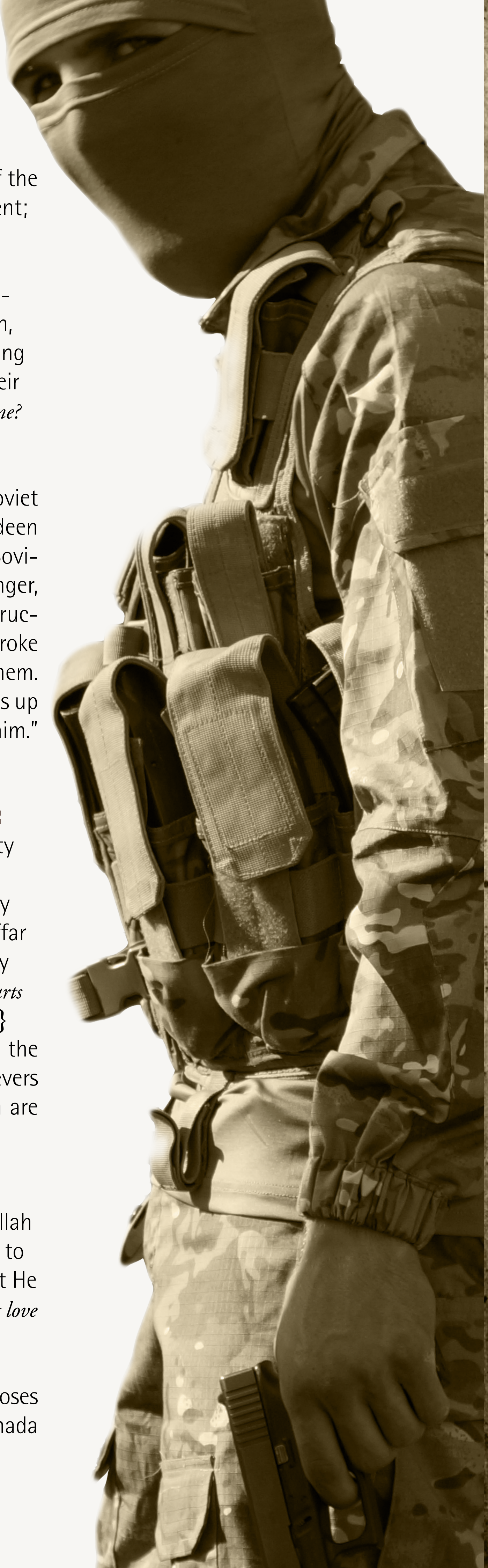
EIGHTH MEANING OF VICTORY: DESTRUCTION OF ENEMIES THROUGH KIRAMAAT: Allah will destroy the enemy of the Mujahideen in a miraculous way or through a supernatural event; that is because the Mujahideen have done their best. Because there is a huge difference in strength between the Mujahideen and their enemies, Allah will assist them with a miracle. This occurs when the Mujahideen do their best in terms of preparation, training, and fighting. Since they have done their best in fulfilling the commands of Allah, Allah will assist them by destroying their enemy. Allah says, ﴾*How often has a small force vanquished a big one? Allah is with those who steadfastly persevere*﴿ {2:249}

However, the Mujahideen must have patience. The end of the Soviet Union is a strong contemporary example of this. The Mujahideen had less numbers, strength, weaponry, and capability than the Soviets. But because the Soviets were enemies of Allah, His Messenger, and the Believers, Allah punished them through poverty, destruction, and corruption until the Soviet Union was no more. It broke apart because of the jihad of the Mujahideen; Allah helped them. The Messenger of Allah ﷺ said that Allah said, "Whoever stands up against the Awliya of Allah, then Allah will wage war against him." (al-Bukhari)

NINTH MEANING OF VICTORY: POVERTY FOR AL-KUFFAR: One form of victory is that Jihad will be a reason for the poverty of the disbelievers and the death of the disbelievers on kufr; it will prevent them from guidance. This is a form of victory. So by fighting Allah and His Mujahideen, that would result in the kuffar becoming firmer in their kufr and deeper in their kufr until they die as kafiroon. ﴾*Our Lord! Destroy their riches and harden their hearts so that they believe not until they see the painful punishment*﴿ {10:88} This is victory because the believers are happy when they see the punishment of Allah upon their enemies. In the end, the believers will be the ones who are smiling whereas people like Pharaoh are going through the torment.

TENTH MEANING OF VICTORY: ALLAH TAKES SHUHADA (MARTYRS): Allah will choose from amongst you Shuhada. Allah says, ﴾Such days which are good and not so good that we give to men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks martyrs. *And Allah does not love those that do wrong*﴿ {3:140}

Allah takes from among us Shuhada; in other words, Allah chooses from amongst us who will be ash-Shaheed. That is victory. Shahada is something that every Mujahid desires.



The Messenger of Allah ﷺ himself hoped to die Shaheed and said three times, "I wish I could fight fi Sabeelillah, and then be killed and resurrected (on earth)." He wanted to die Shaheed three times. Allah says: ﴾*Think not of those who are slain in Allah's way as dead. Nay, they are alive with their Lord, and they have provision!*﴿ {3:169}

﴾*And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though you don't realise it!*﴿ {3:154}

There is a story in Bukhari and Muslim which is narrated by Anas ibn Malik (ra). The Messenger of Allah ﷺ sent a few Sahaba to go to a tribe and tell them about Islam. Anas ibn Malik's Uncle, Haraam bil Marhaan, was talking and was stabbed from behind with a spear. The spear came out of his chest. He soaked his hands in blood and wiped his blood on his hands and face and said, "I have won in the name of the Lord of al-Ka'aba!" The man who stabbed him didn't know what this man was talking about. He was so shocked by these words that he went around asking Muslims to interpret for him what happened. They told him, "It is Shahada." He's in Jannah and enjoying it. The man who killed him became Muslim after the story was explained to him.

ELEVENTH MEANING OF VICTORY: VICTORY ON THE BATTLEFIELD: This is the victory that The Messenger of Allah ﷺ gained in the end. When he died, he saw the fruits of his efforts and the result of his mission. Allah says: ﴾*When comes the Help of Allah, and Victory, And you see men entering the religion of Allah in crowds, then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy).*﴿
{Surah an-Nasr,110}

There are more than eleven forms of victory. Allah says, ﴾*And to help believers is ever incumbent upon Us.*﴿ {30:47}

There can be many other ways Allah can help. Some will say, "How come some of the Prophets of Allah were killed? They didn't achieve victory?" Well now that we have gone through the eleven different forms of victory, we can clearly see that they did gain victory. The same goes with the Messenger who doesn't have followers; he has achieved victory. A Muslim who is steadfast is always winning and will never lose. Every Muslim needs steadfastness.

Indeed, in the end, the Ummah will achieve victory in the battlefield and gain hold of the entire world. There are many ahadith on this. For example, the Prophet ﷺ said, "This affair (Islam) will reach wherever day and night reaches." This means the entire planet. He also said, "Islam will reach in every house; in cities, towns, and villages." These two ahadith also refer to the da'wah of Islam; it will reach everywhere. He also said, "Indeed Allah has shown the whole world and told me that the Kingdom of my nation will reach all of it." This Hadith is referring to the Islamic Khilafa; it will reach everywhere. The ahadith on Imam al Mahdi specifically refer to victory on the battlefield. There are many ahadith on just this subject. He will rule the world for seven years. Eventually, the Ummah will win. In addition, we shouldn't depend on these ahadith and say Allah is going to give His religion victory therefore we are justified to do nothing. No, rather you should have a part in it! What's the point of the Ummah achieving victory and you do nothing, and therefore you don't get any reward (from Allah)? So we all should play a role in bringing back the victory of Islam; a lot of reward will be given out and we should want a share in it.

preparation

ˌprɛpəˈreɪʃ(ə)n/
noun
noun: **preparation**

1 **1.**
the action or process of preparing or being prepared for use or consideration.

2 *synonyms:*

3 devising, **putting together**, **thinking up**, drawing up, construction, composing, composition, editing, fashioning, concocting, production, **getting ready**, making ready, **arrangement**, **development**, assembling, assembly

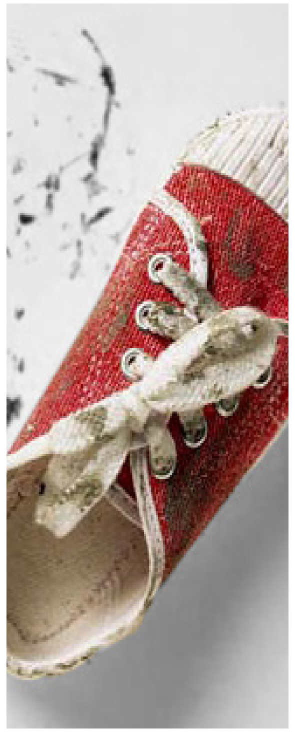

CALIBER: 9X19
SYSTEM: SAFE ACTION
WEIGHT: 670g UNLOADED
855g LOADED
LENGTH: 187MM
HEIGHT: 127MM
9x19
19
AUSTRIA
ideal for concealed carry or as a backup weapon





THE MOUNTAINS OF TURKESTAN

"...We reached here (a certain country) undetected by the police or border guards. The next challenge was getting into the neighbouring country in a similar fashion. Thus, we were off for a ten hour night journey through the countryside, taking a detour and avoiding the main highway in order to evade any police checkpoints. So having been smuggled in just this morning – which was an excruciating five hour trip on foot, we were overtaken by extreme fatigue, to the point that we all dozed off. My sleep however was abruptly interrupted, courtesy of the driver, whose yelling woke us all up. Furthermore, my trousers and shoes were all drenched and sent chills up my spine. I was taken aback to find that our car had plunged into the river; its murky water besieged our vehicle. Forcing myself out of the car, and trying to drag my other half (my wife) out of the car, I felt the adrenaline rush. I screamed my lungs out, urging my two sisters to leave the vehicle immediately. My brother, still stuck on the front seat, tossed the two little girls towards me. They grabbed my shoulders so hard that I began to sink and we lost contact. I could hear the little girls, my sisters, and my wife – their screams resonating under water. But Allah raised me up from under the water and a strong wave gushed all over me causing us all to disperse. I caught sight of the shore and rushed towards it with the last amount of breath I had. As I approached the shore, the screams echoed and by the time I got up, all the screams died out. I looked back only to find my youngest sister's little shoe reach the shore...



The following day, police recovered six bodies: my brother, his two daughters, my two sisters, and my wife. Their faces were bright and unblemished, as if taking rest after having completed a long journey. I was asked by the authorities to bury my family, so I began burying them one after another, with my own two hands. Even the police men and women surrounding me were moved by the intensity of the situation and all of them came forward to offer me comfort and support. The following day, I continued my journey towards the neighbouring country, where I would then stay for approximately ten months, all the while searching for the road to my ultimate destination – the land of Jihad in Allah's Cause – the blessed land of Shaam!"

Aforementioned is an account narrated by a Mujahid on his journey through the rugged roads leading to Syria, all the way from East Turkestan. This is a Muslim land that is largely unfamiliar to the majority of the Muslims worldwide. We all know what is going on with the Buddhists in Tibet-thanks to the politics of Washington, the Dalai Lama, the so-called 'glamour' of Buddhism (Richard Gere), and several Hollywood movies dramatizing the horrible course of recent Tibetan events underscoring China's persecution pertaining to that region. However, nobody knows or cares about East Turkestan because the affected people happen to be the low men on the valuable human being pole: the Muslims.

A HISTORY OF **OPPRESSION**

East Turkestan lies in the very heart of Asia. It is the homeland of the Turkic speaking Uyghur Muslims and other Central Asian Muslim minorities, such as Kazakhs, Kyrgyz, Uzbeks, Tatars and Tajiks. It also includes an increasingly growing number of Han Chinese. There are over thirty million Uyghur Muslims in East Turkestan, however, the Chinese government hides this fact from the rest of the World as it states that the Uyghur Muslim's make up only 10.2 million (according to their 2000 census) of the population.



East Turkestan has been invaded and taken over by the Communists. It is located well beyond the logical boundary of China, the Great Wall, and West of the Jade Gate, which is described by most historical sources as marking the Western limits of China. Historically and culturally, East Turkestan is a part of Central Asia, not of China. Islamic records attest to this and so do ancient Iranian and Indian accounts, as well as countless Western historians. The people of East Turkestan are not Chinese; they are Turks of Central Asia. Records show that these people have a history of more than four thousand years in East Turkestan.

In the early history, the Uyghurs, like most of the other Turkic people of Central Asia, believed in Shamanism[1], Manichesim[2] and Buddhism. East Turkestan was one of the centers of Buddhist Civilization starting from 1st century CE (Common Era) until the light of Islam arrived.

﴿*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.*﴾ **{16:125}**

Islam, the religion of truth, will prevail all over the World. Accordingly, the companions of the Prophet Muhammad ﷺ, sought to invite to the way of Allah and expand the frontiers of the Islamic State. So the conquest towards China was initiated by Caliph 'Uthman ibn 'Affan (ra). He dispatched a deputation to China in 651 CE (29 hijri), whilst the Byzantine Romans were defeated and the Persian Empire conquered. It was led by Sa'ad ibn Abi Waqqas (ra), the maternal uncle of the Prophet ﷺ. The objective was to invite the Chinese Emperor to Islam and to establish Islam throughout the entire land of China. After the Turks converted (or reverted) to Islam during the reign of Caliph Abdul Malik Marwan, the land of East Turkestan, which had been home to great empires all throughout history, became an indispensable part of the Muslim Ummah. Islam entered East Turkestan by the hands of the victorious Commander Qutaybah ibn Muslim al-Bahili in 714 CE (96 hijri) when he opened Kashgar City.

The years between 751-1216 CE in particular, are known as the Golden Age of East Turkestan. Sciences, literature and art flourished as Islamic religious institutions nurtured the pursuit of an advanced culture. In this period, hundreds of World-renowned Muslim scholars emerged; thousands of valuable books written. Throughout that period, students from all over the world came to study at the renowned religious schools and educational institutions of Turkestan. Statesmen and scientists, who would help shape the world were also trained there. The Muslims who migrated from the region to all corners of the world carried the banner of Islam with them to many different countries. Prominent statesmen such as Satuk Bughra Khan, Seljuq Bey, Mahmud Ghaznavi, Malik Shah, Timur, and Babur Shah were among the many great figures that emerged from those lands. Imam Bukhari, Imam Tirmidhi, Ibn Sina, Abu Nasr al-Farabi, Narshaki, Zamakhshari and Marginani, who enriched the libraries of Islam with their works, were among the great thinkers from this region over the years. Furthermore, Muslim trading activity through traders and merchant naval movements led many to settle in China.

It was from this time that the Muslims started to encounter the hatred of the Chinese Kuffar towards Islam and the Muslims. However, with the Caliphate (Khilafa) still in place, the spirit of Jihad was strong amongst the Muslims. So such oppression was met with the most appropriate response – with the sword (i.e. Jihad for the sake of Allah). One of the first battles was led by the great Mujahid Ziyad at the Chinese border. The Mujahideen were far less in number but with the help of Allah, they delivered a crushing defeat on the Chinese. After this conquest, the Muslims came to command respect, power and complete control over Central Asia. The Russian and British Crusaders lamented this new force for Islam in Central Asia. One British official stated,"We really have before us grounds to summarise that this remote part of the world may at present be the scene of a great Muslim revival."





"However, in October of 1949, the kuffar marched into East Turkestan and renamed the region as 'Xinjiang Uyghur Autonomous Region', marking the beginning of one of the bloodiest oppressions in the history of humanity"

Nonetheless, the tyrant rule of the Manchu dynasty (1644-1911) was marked by persistent animosity towards Islam and Muslims. But these Muslims were led by men, who did not lie passively in the face of oppression but performed jihad against these oppressors. One of the military commanders named Yaqub Beg (1820-77) liberated the whole of East Turkestan and established the Shari'ah in the land. He gave bay'ah to the Ottoman (Uthmani) Caliphate and served under it's leadership. However, in October of 1949, the kuffar marched into East Turkestan and renamed the region as 'Xinjiang Uyghur Autonomous Region', marking the beginning of one of the bloodiest oppressions in the history of humanity. This is also the case with the Zionists, who are trying to change the name of Palestine to Israel and are, in no way, less in their oppression against the Muslims.

Since the Communist take over of East Turkestan, there has been an almost total news blackout in the region. It is like the Stalinist purges of the Soviet Union which accounted for some twenty million deaths, details are very difficult to ascertain. This oppression has the sole objective of stripping the Muslims of their Islamic identity. Furthermore, China has conducted fifty nuclear tests in East Turkestan until now. So far, it is estimated that more than seven hundred thousand Muslims have died from the radioactive fallout. In 1998 alone, more than twenty thousand deformed babies were born in East Turkestan. In the last few decades, there has been a sharp rise in cancer patients, fatalities from unknown diseases, and cases of paralysis.

Continued on Page 51

[1] Belief in and mastery over the Spirit World.
[2] The doctrines and practices of the dualistic religious system of Manes, a blending of Gnostic Christianity, Buddhism, Zoroastrianism, and other elements.



THE BLOOD OF MARTYRS
The Ink Of Scholars

In the name of Allah, the Compassionate, the Merciful.

Since the creation of Adam (peace be upon him), Allah in His infinite mercy, has sent down Messengers to mankind. He has ordered these messengers to call the people to the light of the right way and in turn, shun the darkness of evil. The mission of these messengers has only been to teach and establish the laws of the Almighty Lord. Their heritage is the knowledge that the Most Exalted has revealed to them - not money or wealth of this present life. The inheritors of this knowledge are the scholars. The Prophet Muhammad ﷺ said:

“Indeed the scholars are the inheritors of the Prophets. Indeed the Prophets have not bequeathed dinar and dirham. They have bequeathed knowledge”. (Abu Dawud and Tirmidhi)

Allah has told us that the scholars are those who truly understand what He wishes and demands from mankind. This is why He has granted them a great fear of Him:

﴿Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.﴾ {35:28}

As this is a fact, then we should seek our guidance from the Qur’an and the Sunnah according to the understanding of these scholars as they posses the knowledge that will bring us closer to our Creator and protect us from misguidance. Allah has said in this matter:

﴿And when there comes to them something [i.e., information] about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favour of Allah upon you and His mercy, you would have followed Shaytan, except for a few.﴾ {4:83}

In this Ayah we are told that if anything doubtful happens in our society, then we should take these matters to the people who have sufficient Islamic and social knowledge. We are also told that if some people at the time of the Prophet ﷺ didn’t follow these instructions, then had it not been for the grace and mercy of Allah, all of them with the exception of a few, would have followed Shaytan.

As this issue stands very clear it is remarkably strange that a large group of this Ummah still haven’t realised that not consulting the responsible people leads to great chaos and mischief. What’s more astonishing is that they have decided to set aside the scholars and debate the general concerns of the Ummah amongst themselves on social media . If you call them to the Islamic Courts and circles of knowledge they call you to Twitter and Facebook. If you respectfully call them to the known scholars of this Ummah, they respond by calling you to unknown people in their own cults - after cursing and defaming the legitimate known scholars. It is as if they have forgotten that the devil has taken an oath:

﴿[Shaytan] said: “Because You have put me in error, I will surely sit in wait for them [i.e., mankind] on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You].﴾ {7:16-17}

Indeed, they have shown the world through their deeds the reality of the saying of the Prophet ﷺ: “If you don’t have shame then do whatever you wish.” (Bukhari)

They should learn that the Prophet ﷺ has also said that: “Indeed a slave of Allah can say a word which he considers insignificant, but it angers Allah and will take him to Hell.” (Bukhari)

And if they refuse to learn then they should know that the Prophet ﷺ has exhorted us against people like them:

“Indeed, Allah is not going to remove the knowledge away from the people by removing the knowledge but by taking the scholars until, when there are no scholars left, the people will then take ignorant leaders. They will ask them and they will respond without knowledge. They will then be misguided and they will misguide others.” (Bukhari and Muslim)


GOLD PLATED
ATTRACTION
SO IT LOOKS LIKE GOLD. IT LOOKS BEAUTIFUL FROM THE OUTSIDE
BUT ON THE INSIDE, IT IS NOTHING.



THE MARKETS OF FAITH

BY SHEIKH ABU QATADA

In the name of Allah, the Most Compassionate, the Most Merciful, it is from He that we seek aid. All praises are due to Allah, and may peace and blessings be upon Muhammad, the Trustworthy, and upon his family and companions.

As for what follows:

This letter is to my beloved brothers from the Mujahideen in the blessed land of Shaam. I ask Allah to bless this Online da'wah magazine and to make it an avenue to spread the truth along with the best of guidance. Likewise, to protect the Sunnah. Also to bless the ones who oversee this project, so that they may convey the best of advice to the Muslims and believers alike.

Allah raised the Jihad in Shaam after the Muslims had reached a level of depression because of hardships in attempting to bring about change after the Nusayri regime came to power. Loss, confusion, and sins had overtaken it's people like in other Muslim lands, whereby the rulers have used the pathways of the Shaytan to prevent people from the religion of Allah, the Most Exalted and High.

I have been informed by some trustworthy people from Shaam that a number of it's people have love for Hassan Nasrullah – the evil leader of the Rafidha party in Lebanon. Which is of course a serious issue, along with some people's adopting attributes of the Rawafidh (an extreme disbelieving sect of the Shia'). The Rawafidh did not cease to deceive the people and disguise their intentions until Allah revived this great Jihad.

The greatness of Jihad's virtues, benefits and fruits cannot be compared to it's fitan[1], no matter how many they be. The returning of people to Allah's religion, not to mention the peak of Islam (Jihad), are clear benefits. This jihad, as in those which have preceded it will not be raised except upon great sacrifice, martyrdom, and the abandonment of pleasures and desires.



Hassan Nasrullah

In the beginning, it appeared to be an awful trial and hardship, however it's fruition will come in time. With the most positive aspect being the return of the Shari'ah of Ar-Rahman (Allah, the Most Compassionate) to rule and judge between the people in their affairs. Also, the return of the people to the religion and their surrender to and acceptance of its legislation with their hearts, bodies and souls.

The absence of the religion from the lives of people produced many generations of ignorance and distance from the deen of Allah. Therefore, the people were unaccustomed to the Shari'ah and its rulings, thus sins and vices became widespread. Ma'ruf (good) became munkar (bad), and vice versa. The Shaytan has caused many people to apostate and of these reoccurring instances is the cursing of Allah and His Prophet ﷺ, and we seek Allah's refuge from this!

That's why the coming of this jihad is a mercy from Allah. Whereby, He exposes our enemies from amongst the filthy Rawafidh, heretics, and their beloved friends from amongst the polytheists. Today you see the 'black and white' (meaning all the nations) plotting against this Jihad. They plot in knowledge that if particular goals are fulfilled and victory is gained for Islam across the globe it will dominate every land, and the state of the Jews will soon after collapse by the Grace of Allah. They understand that this Ummah is imprisoned and that if the Mujahideen manage to free one of the Muslims lands, then the rest will follow.

A LACK OF UNDERSTANDING AND PREPARATION

The Mujahideen are not only freeing areas within Syria, but rather they are laying foundations for the freeing of this entire Ummah. And they are not only removing this taghut solely, instead they are laying the foundations to remove every taghut from the world – Arab and non-Arab. If they understand this they will prepare the best of preparations, they will be firm within their hearts, and will not abandon Jihad until the rule of Allah is established, or they are killed in the process. Only with great aspiration, patience, and certainty in Allah's promise will establishment occur. With such understanding, Shaytan's whisperings are removed when he calls for abandoning jihad. Excuses such as fitan or mistakes of leaders and soldiers become overtly invalid.

Some have embarked upon the path without preparation. All partaking are more or less equal in terms of their capabilities, except a few. Many are militarily weak, and in management and organisation. They are deficient in knowledge of the Shari'ah, which unfortunately is the cause of major problems that present themselves. Our condition has been uncovered on an individual scale as well as groups. Our foundations were not as firmly rooted as we originally perceived.

Many people came together in spite of former ignorance. Hence, people's shock when discovering such conditions. Instead of facing the challenges with strength and steadfastness, some turned their backs on Shaam, defaming the leaders, Mujahideen, and knowledgeable ones. Their condition became like many others that were in the 'Markets of Faith'[2] in the past. The only thing keeping them occupied being the uncovering of mistakes, exaggerating, and exposing, so that they become evil callers to misguidance, seeking only to stir fitan.



Allah says: ﴾*And when there comes to them something [i.e., information] about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favour of Allah upon you and His mercy, you would have followed Satan, except for a few.*﴿ {4:83}

The Most High also says: ﴾*Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitna [i.e., chaos and dissension]. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers.*﴿ {9:47}

These are the ones that Allah hated to go forth, so He caused them to return and remain with those who stayed behind. They have been forbidden from the guidance of Allah and from the 'Markets of Faith'. Similar to the matter of rain, which benefits the people when the clouds are dark. The munafiq (hypocrite) is blind to the benefit of the rain, and he only sees that which accompanies the rain as a test (i.e destructive lightning and loud thunder). Allah says: ﴾*Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers.*﴿ {2:19}

If only he had the light of iman in his heart then he would have seen the benefits and blessings in this rain. And if his stance in respect to the fitan was the same stance as the companions of the Prophet ﷺ, the kuffar would never have come to him (desiring evil): ﴾*And when the believers saw the companions, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance.*﴿ {33:22}

THOSE THAT ABANDON JIHAD

The guided one, possessing clear vision is he who occupies himself with what Allah has enjoined upon him. Thereby, there are paths which one may find have been blocked for him. Whilst there are other prescribed paths beneficial and pleasing to Allah. So, the one who has found difficulty in aiding the front lines should go forth into education and da'wah. Likewise, media and general services relative to the public - there are thousands of beneficial occupations in the cause of Allah.

However, for others, Shaytan ambushes them, forcing the doors shut and so his soul runs away from the blessed lands. Ultimately, the sole matter of importance to him becomes abandonment of the front lines – and we seek Allah's refuge. Furthermore, some send letters and seek intermediaries to appeal on their behalf to the taghut of their country, seeking acceptance for abandoning the fight.

Whilst he flees in betrayal, he is in knowledge of the reinforcements aiding Islam's enemies from all sides and that they fight for baatil (falsehood), march forth for the sake of evil disbelief and misguidance. He knows full well, whilst turning his back, that the heretics will rape the women of ahl as-Sunnah, and will kill the men and children. What is the depth of these people's deed? Then comes the day in which they witness the blessings which Allah has bestowed upon those whom busied themselves with jihad, shunning involvement in fitan. Great victories are accomplished, towns and airports liberated, clearly showing that the final victory is for those believers possessing foresight. In regards to those who turned away – had they occupied themselves with good works they would have shared in the reward, and maybe Allah would have granted some of them martyrdom. So let them contemplate on how Allah withholds good from nations, while giving to others.

As for the ones that live in the lands of jihad, but refrain from partaking - waiting to leave the country and doing nothing except spreading fitan. They are unaware that Allah will replace them.

Allah says: ﴾*O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.*﴿ {9:38-39}

THOSE THAT REMAIN IN JIHAD

Numerous Muslims especially the youth, long to march forth and join ranks with the Mujahideen. They long to help in protecting their brothers from harm and supporting them with their very selves and families, establishing amongst them truth and hikmah (wisdom). This (type of) Jihad - by the Grace of Allah, the Most Exalted and High - will have great benefits thereafter.

Indeed, this Jihad is a 'Market of Faith' – many will return from it with spoils of war, having risen degrees in worship, and being exalted in this world and the next. Whereas, many will lose being forbidden from all of these great rewards. Not to mention amassing sins - and we seek Allah's refuge.

O worshippers of Allah be steadfast, and remember the pleasures to which you will be sent forth if you are killed in the path of Allah. As He says: ﴾*And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision. Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them – that there will be no fear concerning them, nor will they grieve.*﴿ {3:169-170}

As for those awaiting martyrdom, Allah will honour them in choosing them to be amongst the people of Shaam and furthermore, of it's Mujahideen. In the hadith reported by Anas (ra), the Prophet ﷺ said: "There will remain a group of my nation that will fight for the truth, apparent until the Day of Judgement." And then he pointed with his hand to Shaam. Also, this land is the seat of the kingdom of the beloved one (meaning the Prophet ﷺ), as is related in the hadith: On the authority of Abdullah bin 'Amr - May Allah be pleased with them - said, the Prophet ﷺ said: 'I saw the Column of the Book being taken away from under my headrest. My eyes followed the Column of the Book. It was a brilliant light in front of me. Then I saw it was placed in ash-Shaam. When the dissension takes place belief shall be in ash-Shaam".[3]

The Prophet ﷺ also said: "You will prepare some armies: an army for Shaam, an army for Iraq, and an army for Yemen." So, 'Abdullah said: "Choose one for me, O Messenger of Allah!" So, he said: "Go to Shaam. Whomever is unable to do so should go to Yemen, as Allah – Mighty and Majestic – has sufficed for me Shaam and its people."[4]

He ﷺ also said: "Go to Shaam for it is the best of Allah's lands on earth, He drives the best of His slaves to it."[5]

So are these rewards not enough for you O servant of Allah? That you be from amongst the best of Allah's slaves that He attracts to this blessed land? And to be from amongst those that Allah has promised great victories, rewards, and immense glad tidings? So be steadfast, rectify yourselves, and bring the people together (upon truth and good).

If Allah wills, we will continue on a future occasion, And may peace, Allah's Mercy and His Blessings be upon you.

Your brother - Abu Qatada 'Umar ibn Mahmud Abu 'Umar.

Footnotes

[1]pl. of fitna – trials and tribulations in the religion.

[2]An expression used by Sheikh Abdullah Azzam to refer to the field(s) of Jihad – whereby the market [i.e. Jihad] would open, and some would come and make a lot [in terms of reward with Allah], and then the market would close, only to re-open at another time elsewhere.

[3]Narrated by Abu Naeem in Al Heela and Ibn Asakir and Tabarani in Kabeer and Awsaat and Hakim and declared it sahih and was agreed to by Dhabi, and declared sahih by Albani in Fadaail Ash-Shaam.

[4]Ahmad and Abu Dawood and Hakim and declared sahih and was agreed to by Dahabi, and declared sahih by Albani in his Fadaail Ash-Shaam, and he said: "Very sahih hadith."

[5]At Tabarani, and declared sahih by Albani in Saheeh Al Jami.



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As-Sahab / Al-Qaeda in the Subcontinent
"Success in Life"

The story of the Bengali Mujahid Ashiqur Rahman (RA) and his coming to Afghanistan for Jihad and pursuing Shahada





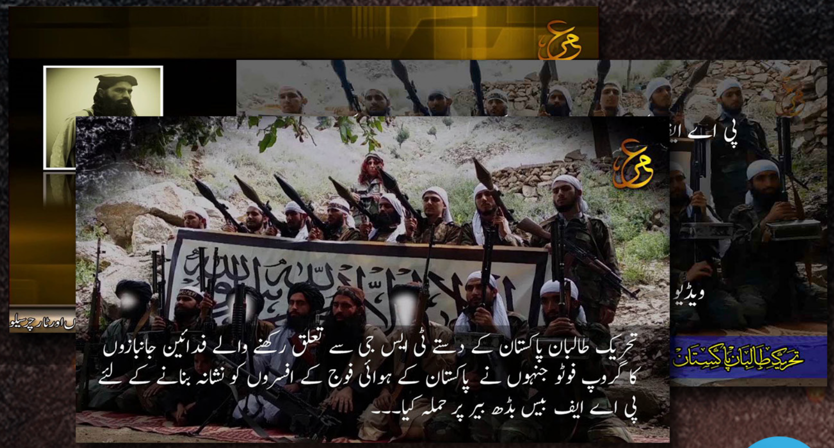
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Voice of Jihad / Turkestan Islamic Party in al-Shaam
"Liberating Abu Duhur Airport"

Documenting the blessed operation on the Nusayri air base in Abu Duhur in Idlib





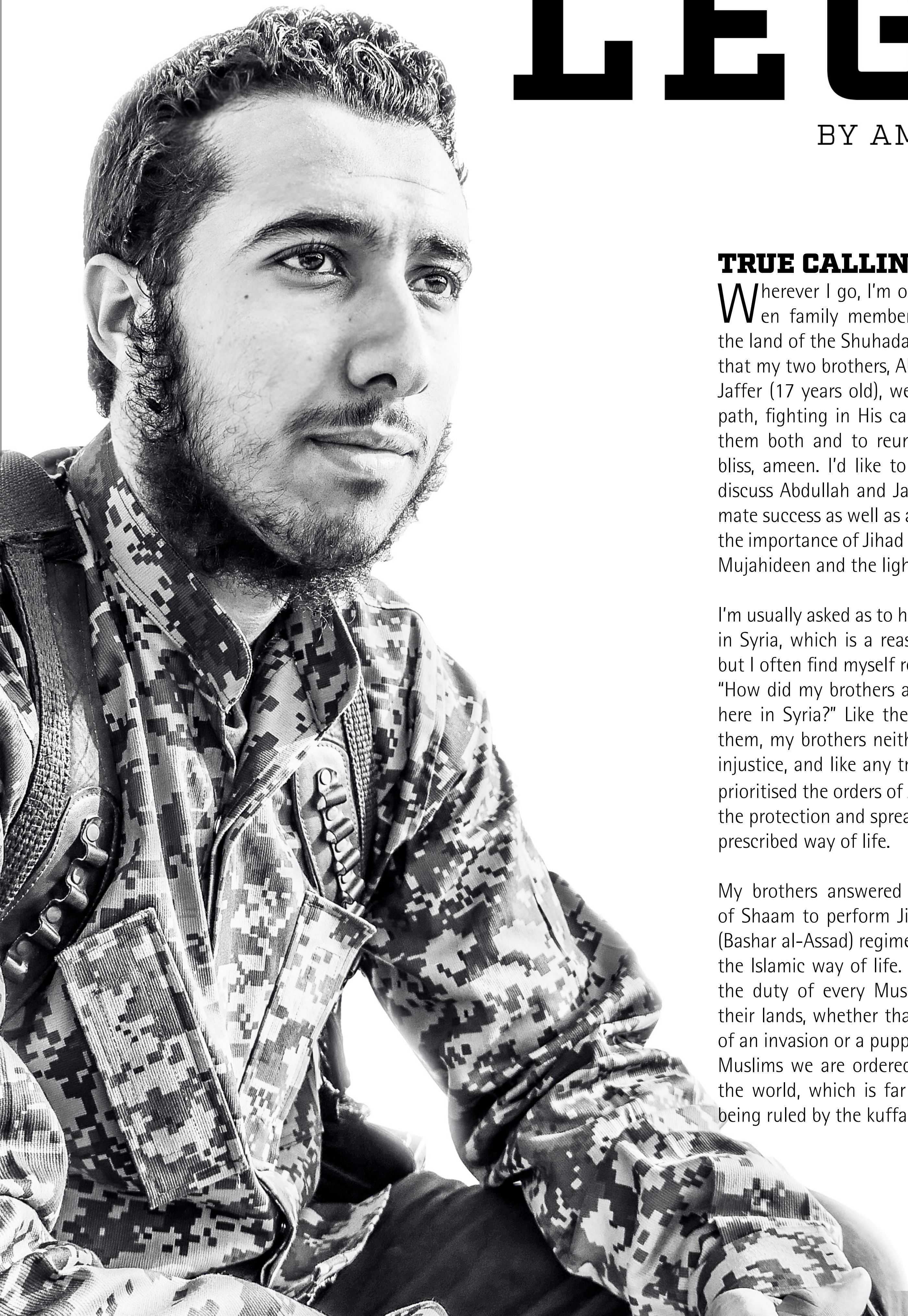
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A series of three videos on the blessed invasion of PAF Base Badaber in Peshawar, with Commander Khalifa Umar Mansoor and the Mujahideen

All videos available on the GIMF Telegram channel
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LEGACY

BY AMER DEGHAYES



TRUE CALLING

Wherever I go, I'm often asked about my fallen family members. The land of Shaam is the land of the Shuhada and I'm deeply honoured that my two brothers, Abdullah (18 years old) and Jaffer (17 years old), were struck down in Allah's path, fighting in His cause. I ask Allah to accept them both and to reunite us all in ever-lasting bliss, ameen. I'd like to take this opportunity to discuss Abdullah and Jaffer's journey to the ultimate success as well as a few other issues, such as the importance of Jihad in our time, the role of the Mujahideen and the light of Shari'ah in Shaam.

I'm usually asked as to how I lost my brothers here in Syria, which is a reasonable question in itself, but I often find myself rephrasing this question to "How did my brothers attain their great victories here in Syria?" Like the warriors of Islam before them, my brothers neither accepted disgrace nor injustice, and like any true believing Muslim they prioritised the orders of Allah, His Prophet ﷺ and the protection and spread of the message and the prescribed way of life.

My brothers answered the call of the Muslims of Shaam to perform Jihad against the Ba'athist (Bashar al-Assad) regime and its allies and to raise the Islamic way of life. They recognised that it is the duty of every Muslim to remove kufr from their lands, whether that disbelief be in the form of an invasion or a puppet taghut government. As Muslims we are ordered to spread Islam all over the world, which is far more than to just reject being ruled by the kuffar in our own lands.

LOFTY ASPIRATIONS

As warriors of Islam, my brothers sought out every opportunity to fight and be killed in the path of Allah and those around them witnessed first hand their bravery and eagerness to get to Jannah. Abdullah received the nickname 'Tiger' after his first clash with the Assad regime in the famous mountain of Chalma, appropriately known as 'the mountain of blood'; where a lot of kuffar and their foreign allies had their blood spilled.

Both Abdullah and Jaffer looked up to a position in heaven called "The highest rooms in Jannah" after they discovered that this part of Paradise is for those (and others) who fight on the front lines and do not turn their faces until they are 'killed'.

Naeem ibn Hamar (ra) narrates that a person asked the Prophet ﷺ: "Which Shaheed is superior?" The Prophet ﷺ answered:

"Those who are in the rows of battle and do not turn their face till they are killed. They will roam around in the highest rooms in Jannah and their Lord will laugh at them. This is an indication that, when Allah laughs at somebody, there is no accounting of his deeds on the Day of Judgment." (Musnad Ahmad; at-Targheeb wat-Tarheeb, vol 2, p442)

It is with great joy that i observed the way in which they both left this dunya, for the description given in the hadith is exactly how they fought.

FEARLESSNESS

Abdullah adopted the nom de guerre Abu Dawood as he was inspired by the story of Prophet Dawood (David) (peace be upon him). As a young boy, this noble Prophet stepped forward to fight Jaloot (Goliath), who was known for his strength and tyranny. The inspiration and lesson that Abdullah extracted from this incident is that those who had less strength would often defeat a greater power by the permission of Allah. Therefore, he showed no fear! He was always determined to go forth against the enemy, for he knew that Allah was always with him.

Jaffer, who used the name Abu Baraa, was inspired by the Sahabi Baraa bin Malik (ra) after reading his biography, for this Sahabi's amazing bravery and trust in Allah allowed for him to ask that he be thrown over the gates of the kuffar, to face thousands of soldiers all alone. Following his example, Jaffer always looked for the opportunity to be in the front lines to the extent that he would be willing to face a large number of kuffar all by himself. When the chance came, he did not think twice nor hesitate in participating in an inghimasi[1] operation, as he insisted on selling his life in exchange for the highest places in Jannah, and who with belief wouldn't?

[1]Means to give oneself up; plunge into or be immersed in. In this context, it's a fighter who runs towards the enemy, fighting them head-on, knowing full well that there's a high possibility that he may not survive.

HE LAUGHED

After Abdullah and Jaffer had left this dunya, I felt happy that they had received the best of endings to their lives. In fact, I had always asked Allah to grant my brothers the best of Shahada's and Allah is the One who hears everything and always responds to our duas.

Subhan'Allah! My companions and I often wonder about what Abdullah saw when he was struck down on the battlefield. To those of you who don't know, Abdullah, after being shot in the chest; fell to the ground and looked up at the sky. To our great surprise, he gasped in amazement and laughed. What did he see? Allah knows best.
Martyrdom is an amazing honour and a great status but I would like to stress that Shahada is not the only reason as to why my brothers and I came to Syria. First of all, we came to raise the deen of Allah to be the highest in the land and by removing Bashar we can in'shaa'Allah, achieve this goal. Subhan'Allah, even now, as the Mujahideen continue to fight the agents of tyranny, we can see the laws of Allah being implemented here in Syria after decades of oppression. The villages, towns and cities have been liberated through the act of jihad (by the permission of Allah) and let us make no mistake about it, jihad is the only way in which the land can be cleansed of any lurking shirk (associating partners with Allah), mischief and filth. Jihad is purifying the streets of Shaam and as a result, hoards of Syrian men, women and children are being led out of the brutal darkness into the beautiful light: the vibrant, stunning, refreshing light of Islam.

INSPIRE

Aside from fighting, a Mujahid has many duties and roles to tend to. He must seek knowledge in order to face the many obstacles in the path ahead. He needs to keep his Iman at a constant, healthy level and it's his duty to enjoin the good and forbid the evil in his locality. As a Mujahid, you are seen as a role model amongst the locals which gives you the blessing of da'wah[2] as well as inspiring and teaching the new generation with whatever knowledge you have.

I also believe that as a Mujahid, a large part of your time must be spent in training and acquiring military knowledge, as the number of Mujahideen is low (not everyone believes in jihad), thus you are required to be multi-skilled in order to fill the gap of leadership or expertise.

I'd like to make it very clear that I have no intention of returning back to the United Kingdom. In the past I've been misquoted by the BBC; as they have me on record as saying: "If I want to, I can come back to the UK. If they [my parents] want me to come back I'll come for them[3]." During that interview, I actually said: "I could go back if I wanted to and only Allah can stop me."

For me, this beautiful effort of jihad is a life-long commitment, especially now with the state that this Ummah is currently in. It's going to be quite a long journey until we finally reach a legitimate Khilafa and I do not accept – even for a moment - the disgrace that comes with living under kufr rulings, as I am a Muslim and my way of life is that of Islam and only Islam. The light of Islam - the light of the Shari'ah - is what we should all aspire to live under and in'shaa'Allah the act of Jihad will open the door to living under the shade of the Shari'ah, like the pious predecessors before us.

I ask Allah, the Most Exalted, to rectify our affairs and to guide us all to the straight path, ameen.

[2]Propagating Islam, calling others to the religion of Islam; reference to one's teachings or message as a whole. In this context, the fact that one fights in the way of Allah as a Mujahid is an inspiration and thus an invitation towards the religion of Islam and it's teachings.

[3]http://www.bbc.com/news/uk-england-sussex-29954255





"And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know." (16:41)

THE MOUNTAINS OF TURKESTAN PART 2

IMAGINE

Aside from the physical annihilation, Muslims have been subject to a constant attack on their Islamic identity. After the invasion in 1949, the Mao government set about dividing the Muslims by ethnicity in order to alter their identity. This is a common tactic used by the enemies of Allah. My beloved Muslims, I would like you to imagine for a moment and put yourselves in the shoes of your fellow Uyghur Muslims and what they go through in their homeland. Imagine your local masjid being forced to display the portrait of the President inside its prayer hall. The masjid council forced to conform to his communist (atheistic) ideologies; and should it refuse such demands, the entire masjid would be closed down! Imagine all the masajid in the vicinity of your neighbourhood closing and being converted into military barracks, or even a nightclub! Imagine the local scholars being arrested and humiliated in public, just for carrying the book of Allah and spreading the Sunnah of the Prophet Muhammad ﷺ. Imagine your local Imam being dragged from the masjid for having extended the Khutbah (friday prayer sermon) beyond the twenty-minute mark. Imagine a father not being able to teach his bright thirteen-year old son the Qur'an because the law of the land explicitly prohibits minors (under eighteen) from studying the Qur'an and the punishment is ten years imprisonment.
Imagine your father, an old man in his late sixties, being imprisoned for having a beard, a practice encouraged by the Prophet ﷺ but discouraged by the government. And it was your kuffar neighbour who snooped on your family and informed the authorities about your father's 'excessive' facial hair. Imagine your father being accompanied in prison by your mother and sister, and each of them charged $5600 for having worn the hijab. The law of the land encourages women to leave their heads bare and to abandon wearing the face veil. It even bans people with beards or Islamic clothing from travelling on public buses. Can you imagine a government that orders Muslim businesses (shopkeepers and restaurant owners) to sell alcohol and cigarettes; and to actively advertise them - all in the name of undermining Islam's influence on society?

Regardless of how ignorant you are with regards to the oppression of your Uyghur Muslim brothers and sisters, you are surely well aware of how fasting in the month of Ramadan is banned for them. Local councils have posted notices throughout schools; ordering teachers to feed the Muslim pupils with food and sweets in order to ensure that they don't observe fasting in the month of Ramadan. These kuffar have realised that the proud defiance of the Muslims cannot be broken, so they have established puppet 'Islamic' organisations and institutes, which are supposed to represent the Muslims. It is a policy of containment – similar to the regimes found in Gulf states - especially that of Saudi Arabia, which makes use of these 'Palace Scholars' or 'Scholars for Dollars'. Examples in China of this are the 'Islamic Theological Institute' and the 'Central Chinese Islamic Association'. Both receive government funding and patronage. Last year (2014), the ruling Chinese Communist Party intensified its targeting of Muslims, with an anti-terror campaign called 'Strike Hard', that targeted legitimate religious activities among the region's Muslims in East Turkestan. At present, China maintains a presence of over one million soldiers and members of the security services in East Turkestan. I can go on and on and probably fill this entire publication with only the horrific oppression that our beloved Uyghur Muslim brothers and sisters are experiencing at the hands of these devilish Communists. Alhamdulilaah, by the Grace of Allah, thousands of our brothers and sisters from Turkestan have made hijrah to the blessed land of Shaam to perform Jihad in His Cause.



A JOURNEY OF GREAT HARDSHIPS

Allah, the Most Exalted says: ﴾*And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know.*﴿ {16:41}

Their hijrah can be related and compiled into an entire book as it is from the most difficult of migrations, compared to the journeys undertaken by the other muhajireen, especially those coming from Europe and America. Since they are not issued passports, they cannot travel with ease. The road is long and filled with great hurdles. It includes long distances on foot, on road, and by sea. On average there is a seven-country transit, lasting a minimum of ten months to two years. Most brothers and sisters have spent time in prisons in transit countries because they do not have the necessary documentation for travel. Many of them have spent up to an entire year or more in prisons where they are strangers. They cannot speak the language and don't have access to any legal support.
"Our time in the University of Yusuf (prison) was a respite from the woes on our way. It made us ask Allah more and beg Him to allow us to reach the land of Jihad. We found no other remedy to our troubles other than in asking Allah", recalled a Turkestani Mujahid when asked about his experience in prison.

Many brothers have spent their entire wealth (including personal assets and life-savings) in trying to make this hijrah for the sake of Allah. The cost ranges from approximately ten thousand to twenty-five thousand dollars per person! After having their experiences narrated to me I asked a Turkestani brother, "How do you feel now that you are here, after going through so much?" At this, the brother's face beamed with joy, and he said, "We forgot all our sorrows. By Allah, we cannot mention how happy we are now. Alhamdulillah, now we live in honour." His statement reminds me of the following hadith:

"...And then that person from amongst the persons of the world will be brought, who had led the most miserable life (in the world) from amongst the inmates of Paradise. And he would be made to dip once in Paradise and Allah would say to him: O son of Adam, did you face any hardship? Or had any distress fallen to your lot? And he would reply: By Allah, no, O my Lord, never did I face any hardship or experience any distress." (Sahih Muslim)

One of the major Turkestani groups here is the 'Hizbul Islamiya Turkestan' (Turkestan Islamic Party), a significant Mujahideen group with a large number of strong fighters, the majority of which are inghimasis. They are distinguished for their bravery and conduct. The locals here in Syria love them and they have an excellent reputation on the ground amongst the other jihadi groups. An ansari brother, who was killed whilst his wife was still pregnant, told her before he attained Shahada (may Allah accept him) that if they had a daughter he would marry her off to a Turkestani Mujahid.



A YEARNING HEART

Hizbul Islamiya Turkestan fights to make the Word of Allah the Highest in the land. Allah says: ﴾*O you who have*

believed, if you support Allah, He will support you and plant firmly your feet.﴿ {47:7}

When they first arrived in Syria, the Turkestanis didn't even have enough vehicles to travel around in, but due to their sincere efforts for the sake of Allah, they now possess several tanks! They have specialised in using heavy weaponry such as mortars and anti-tank guns. Their effectiveness in battle has been seen time and time again as they have been a strong force - a mighty battalion in both the expeditions of Jisr al-Shughour and Abu Duhur Military Airbase. They are an effective fighting force that could, by the permission of Allah, destroy any American backed army. Hizbul Islamiya has no contact with foreign governments and receives no aid from any taghut. Thus, neither the Crusaders, nor their proxies can dictate their actions. The group originally started off in Halab. However, they eventually left Halab and headed for the coastal province of Lattakia as they believed that their jama'ah would be most effective in mountain warfare and that the mountains themselves could provide greater protection (by the permission of Allah) for their people. It is important to note that Hizbul Islamiya in Syria is an offshoot of its main branch which lies in Khorasan.



The Turkestani Mujahideen also face a hardship that is distinctive only to them. Whilst most of the muhajireen here keep in touch with their families, they cannot do so - neither by phone nor by messenger. This is because the communists can trace a Mujahid's call or message back to his relatives and thus imprison and torture his family. This has happened to one of the brothers here with us. After his arrival in Shaam, this Turkestani brother contacted his family and his father was arrested back in Turkestan. So for the sake of the security of their families, they refrain from contacting them. As you can imagine, it is very difficult to cut contact with your loved ones, especially when you are witnessing on a daily basis the ansar (whose families are still in regime-held territory) and mujahireen smiling and laughing as they converse with their family members over the phone.

I once had the opportunity to sit in ribaat with a Turkestani brother and he told me about his journey to jihad and the problems that he was currently facing. He told me that he was a newly-wed and that Allah had guided his heart towards wanting to perform Jihad for His sake. Thus, he didn't delay and packed his bags immediately. Unfortunately, he couldn't take his wife with him, who was also pregnant at the time. As he sat with me, watching on for any signs of the kuffar, he explained that he has a son, whose voice he has never heard on Viber, or whose beautiful eyes he has never seen on Facebook. He reiterated to me how much his heart yearns to hear his son's voice, only once. This August, the brother was killed in action and Allah granted me the great honour of being able to carry his body to the ambulance. Wallahi his face was so beautiful, dazzlingly bright and it appeared as if he was still alive (and he is). I ask Allah to accept him, ameen.

SYRIANS LEAVING, TURKESTANIS ARRIVING

We are currently witnessing one group (Syrian refugees) striving with their lives and all their wealth, even at the cost of drowning to death along the way, in order to reach the lands of kufr – the lands of the Crusaders, only to be humiliated by them upon arrival. On the other hand, the Turkestanis have and are still making similar sacrifices in order to enter the land of Jihad - the blessed land of Shaam, and it's here that they find honour, provisions, and paradise in the hereafter. Today, the oppression of Muslims is fast becoming an acceptable notion, and is widely put to practice all over the world, from the East to the West – whether it's at the hands of the Crusaders, or the Communists.

Dear brothers and sisters, to those of you who sit back at home and passively watch this oppression from your television sets, or read about it on stylish tablets, I advise you to be mindful of the fact that this oppression will eventually make its way to your doorstep. During the US invasion of Iraq, the Syrians who chose to remain seated in the comfort of their dwellings, watching the torture of their Muslim brothers and sisters at the hands of the treacherous Rafidha, are now being tortured by the same Rafidha. So know that, if you do not take necessary action against the enemies of Allah, you will be next on their hit list.
If your wealth or your efforts are not being used in the cause of Allah, and rather are being drained to the cause of a multi-national company - you are losing out big time. For the life of this world is short, and will end indisputably, whilst the hereafter is your ultimate residence where you shall reside indefinitely. And Allah, the Sublime, warns: ﴾*O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.*﴿ {9:38-39}

TAKE THOSE SMALL STEPS TODAY

What is your excuse oh my brother in Europe? Your brothers from Turkestan have fulfilled the obligation of Jihad in Allah's cause after passing through countless hardships. You, my beloved brother, if you take those small steps today, can reach Syria with your passport in a day or two, without any entry barriers along the way, and not exceeding even five hundred dollars! The Turkestani Mujahideen are an inspiration for us all. Allah has brought them from thousands of miles away to replace those seeking nationalism, democracy, or even shamelessly seeking alliance with the Crusaders against the Muslims. Allah says:

﴾*Give tidings to the hypocrites that there is for them a painful punishment - Those who take disbelievers as allies instead of the believers. Do they seek with them honour [through power]? But indeed, honour belongs to Allah entirely*﴿ {4:138-139}

The Sunnah of Allah is that He replaces people if they turn back from the deen by those who fight for the purpose of Islam and the Muslims in order to make the Word of Allah the Highest in the land. Allah says: ﴾*O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favour of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.*﴿ {5:54}

So the blessed land of Shaam, and how blessed is Shaam indeed, will be the land of Shari'ah – where Esa ibn Maryam (peace be upon him) will descend and he will make the Word of Allah the highest in the land. And, the Turkestani Mujahideen are a part of this in'shaa'Allah.

May Allah grant our Turkestani brothers and sisters the hijrah that they crave, ameen.

May Allah make the path easy for them, ameen

May Allah preserve Hizbul Islamiya Turkestan and their families, ameen.

May Allah aid the oppressed Muslims of East Turkestan, ameen.

May Allah give victory to the sincere Mujahideen, ameen.



FROM THE KHILAFA WITH LOVE



Civilians targeted with chemical gas by the gang of Baghdadi

A feeling of unease gripped us as our pick up truck passed through the check point leading into Marea. The streets were deserted and scattered all across this neighbourhood were pieces of shrapnel and specs of black chemical residue. Entering Marea felt like entering the belly of the beast. A brother with us said: "No matter what happens I don't want you to talk me out of it, I'm letting off (shooting). I'm not going to get caught." What a sad state of affairs that we are no longer watching our backs for surprise attacks from the kuffar but are instead guarding ourselves against those who claim to be the righteous soldiers of a supposed khilafa.

It was a ghastly sight, everything was in ruins and the question must be asked: Why have IS, who sit some five hundred metres away, attacked this place with chemical weapons? I thought a 'khilafa' was supposed to unite the Muslims under one banner, not divide us. It doesn't matter though, to them we are nothing but 'murtadeen' and 'sahawat'. Instead of defending the Muslims from Bashar's soldiers who are approximately forty kilometres away, IS have left Bashar and instead directed their arrows towards the innocent Muslims. The oppressed have now become the oppressors.

I got out of the car and walked around, assessing the damage and it wasn't long before we came across a shell that hadn't exploded. Chemical residue was everywhere, scattered across the walls and even on top of cars. We walked through a house that no longer had a roof and as I examined the wreckage I found a football and toys. How could the IS group do this? How could they attack innocent men, women and children like this? This is something that the kuffar do, not the Muslims. Is this bringing back izzah to our deen? No! Is this the long awaited, grand return to a khilafa upon the methodology of the Prophet Muhammad ﷺ? I think not and many would agree with me.

We wanted to visit the Marea hospital and see the people who had been affected by the blasts that had occurred five days earlier, however due to tightened security and a heightened sense of fear, we were denied access. I was in Marea for less than a day and upon returning home I was struck with illness. What I saw in Marea and my subsequent illness reminded me of how the Ba'athists, under Saddam al-Hussein, would bomb the Kurdish people with chemical weapons. And now we have a supposed Islamic State that's full of ex-ba'athists doing the same thing to the Muslims. So it really comes as no surprise that this town has been attacked in such a manner. This cancerous, barbaric group that poses as an Islamic movement must be stopped. It's time to stop calling them "our brothers", for they will not hesitate in attacking us and chopping our heads off – all in the name of their illegitimate khilafa and for a man who has no right to call himself the khalifa.

HE FOUND YOU LOST AND GUIDED YOU

AL QUR'AN 93:7



My story starts when I was with the Islamic State group - at the time it was referred to as the Islamic State of Iraq and Shaam (ISIS). Now I won't get into why I embarked upon the journey of jihad or why I joined IS because that's all irrelevant as to what I'm about to convey to you.

I joined IS about eighteen months ago and as soon as I enrolled, it wasn't long before I started to have my have doubts about them. Sure, they were fighting jihad against Bashar and his allies, but I couldn't quite understand why they were killing the other Mujahideen and their persistence and great desire to make takfir on the other jihadi groups.

After a series of incidents, disputes and concerns over the loyalties of our amir (leader), we felt that it was time to move on. We made shura (consultation) amongst ourselves and decided that it was time to travel to Raqqah, to join the rest of the IS battalions instead of remaining isolated far from IS's heartland. Although we decided to cross over to IS central, I still had my doubts about the organisation as a whole. I was with my cousin and a few friends at the time and they were adamant about crossing over but I simply didn't want to get stuck and have no option of leaving in the future, should there be a need for it. Therefore, I told them that I would pray istikhaarah and that I would inform them of my decision after having consulted my Lord.

MAN ON THE MOUNTAIN

So I prayed, consulting my Lord, knowing full well that He would guide me in my affairs. I cannot quite remember whether it was that same night or the night after, but as for the dream - that I remember clearly. I dreamt that I was standing in front of a mountain and as I looked up, I saw a man standing at the top of this mountain. He looked very beautiful and he wore an amamah (scarf or turban) and a pair of unique square-shaped spectacles. I looked up at him and he looked back at me and said:

"You and I are going to join Jabhat al-Nusra."

The following day I narrated this dream to my companions and they immediately told me: "This is from Shaytan." For a small period of time, I too shrugged this off as a satanic dream. At this moment in time, the ulama - the heavyweights that had been advising the Mujahideen from Bosnia to Afghanistan to Iraq - had started to speak out against the IS group. They urged the sincere to leave their ranks and warned the Ummah to avoid them.

Slowly but surely, the ulama started giving advice with regards to this group and their advices were hard to ignore. I'd just like to point out that we don't blindly follow the scholars and that they are fallable just like the rest of us. Now to those of you who reject the ulama, I ask you: 'What's changed exactly? We followed their advices throughout the other jihads, so what's different in this Jihad? Are they all suddenly upon misguidance because they don't support a 'khilafa' which makes takfir on the other Mujahideen groups and prioritises the slaughtering of innocent Mujahideen over fighting the Assad regime?'

HE WALKS IN

So we left. We packed our bags and told the ansar that we were going to tend to a few duties out of town. It was a very confusing time, and in light of what the scholars had said, we decided to withdraw from IS entirely instead of crossing over to Raqqah. We wanted to clear our heads, seek advice from the other Mujahideen and to think about the path ahead.

A couple of weeks later, we ended up in a beautiful mountainous region of Syria known for it's refreshing winds and picturesque scenery. The leader of a small group that we became good friends with, allowed us to stay in his house and it was here that we started to properly research the fitna and gain other Islamic knowledge. We also did some training and enjoyed the time off – away from all the madness of takfir and spiteful discussions that many of the delusional soldiers of IS (that we personally knew) frequently engaged in.
One evening, a car rolled up outside our house. One of the brothers had invited his European friend to come and visit him in our new residence. I sat there on my mattress waiting for the adhaan (call to prayer) to go for salah when the European brother entered the room saying "As Salaamu'alaykum." I looked up to greet him and was slightly taken aback: subhan'Allah! It was him! It was the man from my dream and he was wearing an amamah and the glasses were exactly the same. After he had left, I told my companions who he was and they were very shocked.

ENACTMENT

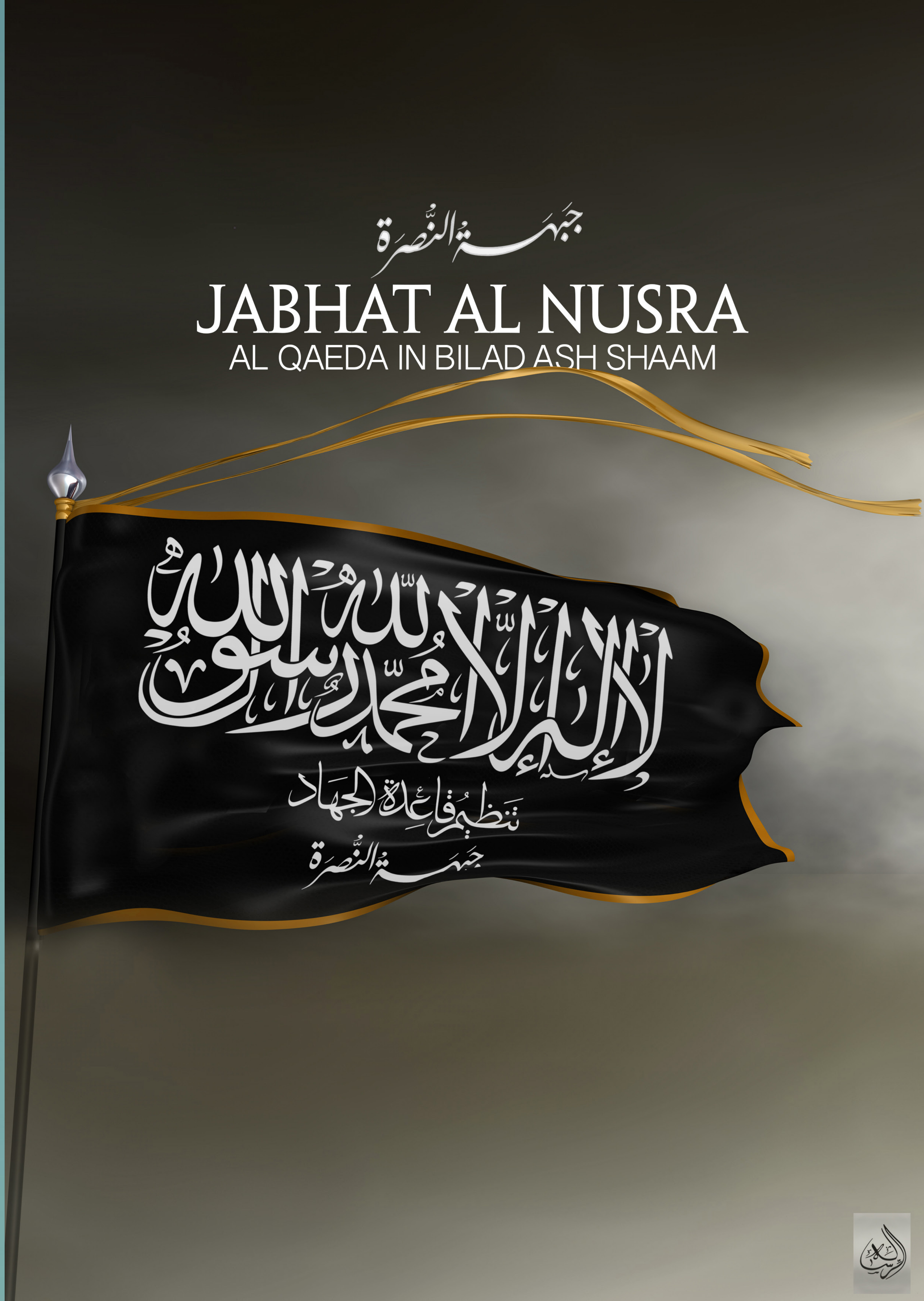
A year went by and All praises be to Allah, we managed to stay out of the fitna, and instead concentrated our efforts solely on fighting the Assad regime. Although we did not join them in an official capacity, we often worked alongside Jabhat al-Nusra and in early 2015 we started doing ribaat with them against the Nusayris (Alawites).

One morning, after having been dropped off by the pick-up truck, we were traversing along the muddy path to get to the bottom of the mountain and from there we would then climb the pathway to reach the ribaat station at the top. As I climbed the rocky surface, I looked up at the ribaat post ahead of me and by Allah, it was just like in my dream: standing at the top of the mountain was the same brother from Jabhat al-Nusra. He stood on the jagged boulders and he wore his square-shaped glasses. Once I spotted him, I started to smile and I said to myself:

"You and I are going to join Jabhat al-Nusra."

I'd like to point out that we shouldn't take dreams as evidences, but they can be signs of khair (good or goodness) and Allah knows best. The dream I had had a year earlier played itself out before my very eyes. I have now joined the ranks of Jabhat al-Nusra and it's not the dream that led me to them, but it was hard research and paying attention to the works of the ulama that had a hand in my decision to join this group. And of course, always asking Allah, the Most High, for His guidance.
So brothers and sisters, if you are sincere and seek the truth, know that He, the Most Glorified, will guide you. As I opened this article with one ayah, I close with another, so let us remember and never forget:

"Indeed, with me is my Lord; He will guide me." (26:62)





In light of the recent advancements from the IS group in places such as Halab (Aleppo), we have decided to reach out to a British fighter on the front lines; to ask him about this fitna and his personal experiences with the IS group.

Meet Abu Usama Britani. He is a twenty three year-old former Christian from Central London and has been with Jabhat al-Nusra for approximately two years now. Since his arrival in the blessed land of Shaam, he has witnessed the fitna unfold before his very eyes. Let's see what he had to say when we sat down with him.

Q: As Salaamu alaykum wa rahmatullahi wa barakatuhu, how are you?
Abu Usama: Walaykum'Asalam wa rahmatullahi wa barakhatuhu, alhamdulilaah I'm good and yourself?

Q: Yes alhamdulilaah, barakha'Allahu feek...Okay let's get right into it...What happened in Halab before Jabhat al-Nusra withdrew from the ribaat stations there? And why is there all this bloodshed?
Abu Usama: Bismillah. What's happened in Halab has been very disturbing for those truly concerned about this blessed Ummah. Alhamdulilaah, these menacing assaults from the IS group were quickly quashed by the grace of Allah. The honourable Mujahideen carried out a series of storming operations in order to repel these aggressors when they arrived in their numbers to attack us and the other groups. Alhamdulilaah we were successful in repelling their advances and as you know, we have withdrawn from that area. I have been deployed to another outpost...Now a lot of people are calling this a fitna but in my opinion everything is very clear and it has been for quite some time. Only recently are people finally starting to wake up to their atrocities. IS have attacked our brothers with suicide bombers and have made their treacherous intentions very clear. It's very sad and what I don't understand is that whilst being smashed and battered by the Kurds in their own desert lands, they would rather concentrate their efforts here on the Muslims in Halab who have done nothing to them. This is all very strange.

Q: Not so long ago, a lot of stuff was being said on social media; rumours flying about everywhere that Dawlah (IS) had attacked the brothers of Jabhat al-Nusra whilst they were fighting the regime? Is there any truth in this?
Abu Usama: Yes it's true! Wallahi I have witnessed this strategy on two occasions. Once whilst we were attacking Maharda, a Christian City in Hama. Another time whilst attacking the Rafidhi Nubl City and Zahraa settlements in Halab. We went to Maharda with power, a strong force of men and whilst we pushed to destroy the regime there, Dawlah decided to attack us back in North Halab where our numbers were considerably less. And a similar thing happened in Nubl and Zahraa.

Q: A lot of people from the United Kingdom mistakenly believe that Jihad is synonymous with the IS group and as a result of this, with more or less no questions asked – they run towards IS without understanding. As you're from the UK, why didn't you also go to IS?
Abu Usama: Alhamdulilaah I was fortunate enough to be surrounded by knowledgeable brothers during the fitan created by IS and I had many unsound opinions which were cured by the texts and correct understanding of scholars and scholarly Mujahideen. I see that most British emigrants to Syria joined IS because of its slick media productions and newly found global status which has been boosted by the non-believers.

Q: Can you tell us how Dawlah has changed since its arrival in Syria to now? What are some of your experiences with them?
Abu Usama: To be honest I used to be a big fan of IS although I was with Jabha. But they became increasingly intolerant to anyone outside of their group. They would snatch bases, academies and weapon depots and started to kill the leaders of this jihad with suicide belts. It's bewildering how many of these guys were amongst us and had bay'ah to our leaders, I remember tens of them, maybe even hundreds. Sometimes we would discuss issues regarding Jaish al-Hur (Free Syrian Army) and Ahrar (ash-Shaam) and it became increasingly evident that our 'brothers' were planning to betray us and our jihad by increasing the enmity between the Muslims.

Q: A lot of brothers don't want to fight Dawlah. Why are you fighting them?
Abu Usama: I am fighting them because they are an entity of aggression against the Ummah and exhibit khariji (singular form of khawaarij) behaviours which must be suppressed. I believe that they must be fought so that we can protect the Muslim blood.

Q: How's your injury? Did you get shot by Baghdadi's followers?
Abu Usama: The IS group hasn't as of yet got me. It was Bashar who shot me, not Baghdadi. I'm fine though; thanks for asking. Alhamdulilaah, right now I'm just resting up and spending time with the brothers.

EXCLUSIVEINTERVIEW

SHEIKH ABU FIRAS AS SURI



MAJLIS ASH-SHURA MEMBER FOR JABHAT AL-NUSRA

TIMELINE

1950

BORN IN THE VILLAGE OF MADHAAYA 45KM NORTHWEST OF DAMASCUS (CITY)

FINISHED SECONDARY (SCHOOL) EDUCATION AT THE AGE OF 18, IN 1968 IN THE SAME YEAR JOINED THE 'MILITARY FACULTY'

GRADUATED FROM THE 'MILITARY FACULTY' WITH THE RANK OF LIEUTENANT IN 1970

IN 1973 PARTICIPATED IN COMBAT WITH THE SYRIAN ARMY IN WAR AGAINST ISRAEL

FROM 1976, USED TO HELP THE 'COMBATANT VANGUARD' GROUP IN ITS OPERATIONS AGAINST THE APOSTATE SYRIAN REGIME. THIS MAINLY CONSISTED OF TRAINING THE MUJAHIDEEN AND SUPPLYING THEM WITH WEAPONS

RELEASED FROM THE SYRIAN ARMY IN 1979 WITH THE RANK OF MAJOR

FOUGHT AGAINST THE SYRIAN ARMY ON SEVERAL OCCASIONS DURING THE REVOLUTIONS/JIHAD OF THE PERIOD

LEFT SYRIA FOR JORDAN IN DECEMBER 1980

TRAVELLED TO, AND JOINED THE AFGHAN JIHAD (AGAINST THE FORMER SOVIET UNION) IN 1981

TRAINED ARAB, AND NON-ARAB MUJAHIDEEN (THESE MUJAHIDEEN CAME FROM COUNTRIES SUCH AS; BURMA, INDIA, IRAN, PAKISTAN (LASHKAR TAYIBA), PHILIPPINES, INDONESIA, AND OTHERS)

STUDIED AND COMPLETED MASTERS AND DOCTORAL (PHD) DEGREES IN SHARI'AH IN PAKISTAN, WHILST PARTICIPATING IN THE AFGHAN JIHAD

ACTED AS REPRESENTATIVE FOR AL-QAEDA IN ITS RELATIONSHIP AND DEALINGS WITH JAMA'AH AL-ISLAMIYAH IN PAKISTAN

LEFT PAKISTAN FOR YEMEN IN 2004

RETURNED TO SYRIA IN LATE 2012

CURRENTLY A MAJLIS ASH-SHURA (CONSULTATIVE COMMITTEE) MEMBER FOR JABHAT AL-NUSRA

2015

Q: WHY DID YOU EMBARK UPON THE PATH OF JIHAD?

ABU FIRAS: To change the reality and situation of the Ummah, which suffers from (the adverse effects of) changing the Shari'ah, such as oppression and distance from the religion. The Islamic Ummah from the middle of the Ottoman Khilafa has not ruled by the (complete) Shari'ah. Even at the end of the Ottoman state's era they were not ruling by the Shari'ah, and there was some tinkering with the religion.

When the Khilafa fell, it fell in it's reality, but also in its 'image/illusion'. The Ummah began to search for the return of Allah's rule on Earth. There were many Islamic movements whose purpose was the restoration of the khilafa in the lands of Islam. However, most of them failed because the 'body' of the Ummah was rife with 'wounds'.

In the end, the ideology of the people for restoring the khilafa consistently returned to two forms; **(1)** Through Jihad, which is the religiously ordained path according to the Shari'ah of Allah, and commanded by the Prophet ﷺ. Allah says: ﴾*Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.*﴿ {2:216}

And the saying of the Prophet ﷺ: "He who does not go out to fight, or has the intention to, dies upon a branch of nifaaq (hypocrisy)." Also his ﷺ saying: "I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the Prayer and give the Zakah. Then, if they do that, their blood and wealth will be protected from me – except in accordance with the right of Islam. And their reckoning will be with Allah, the Exalted."[1] Thus, the way ordained by the Shari'ah of Allah to restore the khilafa is Jihad.

(2) And then there is the way that some of the people have invented, in which they think that they could possibly arrive at the restoration of the rule of Islam; and it is democracy, along with voting and elections. But democracy and elections have failed by the hands of its own people (adherents), and not from the hands of anyone else. So every time the Muslims came close to having some influence on the rule, a coup would occur. The coldest (severest) of these coups which everyone is aware of, were in Algeria, and in Misr (Egypt).

In Algeria there was the 'Salvation' movement ('The Islamic Salvation Front', also known as the 'FIS') that almost reached its goal (of ruling), through the method of parliamentary elections. When the Algerian Army, America, France, and the (rest of the) European nations kicked into action because of the fact that Islam might reach the ruling position through democracy, they all 'cursed' democracy, and the Algerian Army overthrew the FIS.

The second contemporary attempt, when the 'Arab Spring' began in Misr, and Morsi was successful in the elections and reached power. Along with the fact that he compromised every compromise for the 'International Community', and he signed each remaining agreement with the state of Israel, and he accepted the previous (non-Islamic) laws, wherein the selling of alcohol and prostitution increased, so that the people would not become angry – I mean (here) the people of democracy, and not the people (the Muslims) in general. And with all of these compromises, America still was not happy, so Abdel Fattah el-Sisi was funded by Saudi Arabia. I mention Saudi here because they are the most in active enmity towards Islam, and the Emirates (UAE), which are the police of America. And they began to fund people until they had overthrown him (Morsi).

So then (we can see) that the way of democracy is a failure practically, not to mention not being permissible Islamically. Democracy is the ruling of the people, and we do not have the ruling of the people in our religion. The people are commanded to perform the order(s) of Allah, and it is not the people who rule (judge according to their own desires). The people are servants – every person, every human, is a servant of Allah, whether they like it or not. They are either servants through love, happiness and obedience, or they are servants through compulsion. Is there anyone that can transgress upon Allah? And even if they have transgressed (upon the limits Allah set forth for mankind), then they will surely die – and when they are in the grave Allah Subhanahu Wa Ta'ala (Glory to Him, the Exalted) will surely bring them to account. So therefore, there is no other path other than the path of Jihad, and that is why I chose this path. Even when I was in Secondary School and the Syrian Military Academy, I used to believe that this (these things) would benefit my Jihad. But I was mistaken because these things were not permissible Islamically.

> **"THE ONLY TIME WE FIGHT FOR LAND IS IF THE LAWS OF ALLAH ARE IMPLEMENTED UPON IT**

Q: HOW DOES FIGHTING ALONG WITH THE SYRIAN NATIONAL ARMY AGAINST ISRAEL COMPARE TO FIGHTING JIHAD IN THE PATH OF ALLAH?

ABU FIRAS: Of course fighting with (in) the Syrian Army is not Jihad. And fighting with the Syrian Army may be perceived to be Islamically legitimate (in the era of the Arab-Israeli Wars of the 1960s and '70s) if it is done against the Israeli Army. As for fighting other than Israel, then it is not (even) perceived as Jihad. Even in the case of fighting Israel it is not a real Jihad – it may have a slight semblance of jihad just because the fighting is against a kafir Army. There is a difference between fighting - seeking to take over a piece of land, and (fighting) seeking to implement the laws of Allah.

This is what occurred with me after the battle of '73 (against Israel): The Commander of the division was a Brigadier-General, he asked me, "What did you fight for?" I replied that "I fought to free the lands of the Muslims (from the kuffar), not to conquer this hilltop, or this area of land. The Muslim blood is worth (much) more than this soil that we fought over." The only time we fight for land is if the laws of Allah are implemented upon it.

The origin of Jihad is the one who is doing it for the sake of Allah, in the path of Allah. As for the one who fights for the purpose of expanding his land, then this is not 'for the sake of Allah'. So there is no doubt that there is a big difference between fighting under an Islamic banner, and fighting under a secularist Ba'ath banner, even though it may be perceived as Jihad and there be an illusion of Jihad (present, because of 'Muslims' fighting against kuffar).

Q: WE CAN SEE THAT YOU HAVE STUDIED ISLAMIC SCIENCES EXTENSIVELY. WHY DID YOU STILL FIND THE NEED TO PHYSICALLY PARTICIPATE IN JIHAD, RATHER THEN JUST REMAINING IN THE CIRCLES OF KNOWLEDGE, STUDYING AND ISSUING FATAWA, AS IS THE CASE OF MANY OF THE 'SCHOLARS' OF THIS AGE?

ABU FIRAS: The scholars (past and present) have authored works on this topic, and they said: "Knowledge mandates action." People (in general) study so that they can work (act) upon what they learnt. Have you seen people that study just for the sake of studying? For example, if a man studied to become a carpenter. So he learnt and passed the stages associated with becoming a carpenter. Then after all of this, he just sits at home (doing nothing)! The Imam al-Baghdadi wrote a book on the subject called 'Knowledge Mandates Action'.[2] So when you learn from ahadith that Allah has ordered you with Jihad, what are you going to do? Are you just going to keep on learning? So you've learnt for a year or two, three, four, five years...do you just keep on studying (without implementing any of what you've learnt)? The famous Imam Abdullah ibn al-Mubarak sent a letter to al-Fudhayl ibn 'Iyadh, while he (Abdullah ibn al-Mubarak) was doing ribaat in Tarsus (a city in modern-day Turkey) saying:

> *O Worshipper of the two Holy Masjids! Were you to see us, you would realise your worship is mere play.*
> *For the one whose tears fall down his cheek (in worship),then in turn, our blood flows down our necks (in battles).*
>
> *Or him whose horse tires in pursuing pretence, then our horses toil on the morning of combat.*
> *For you is the smell of fragrance, but our fragrance is the dust and dirt kicked off, which is more pleasant.*
>
> *And indeed, the words of our Prophet have reached us, a correct and truthful statement, which cannot be denied.*
> *The dust stirred up by the Horse of Allah which enters a man's nose. Can never coexist with the smoke of a blazing fire (Hell).*
> *This is the Book of Allah which shall judge between us. Surely, the Martyr is not dead and this can never be refuted.*

So therefore, knowledge is learnt to be acted upon. While the scholars (of the past), if they ever differed on a matter, they used to say: "Send it to people of the front lines". It is because Allah said in His Noble Book: ﴾*And those who strive for Us - We will surely guide them to Our ways. And indeed, God is with the doers of good.*﴿ {29:69}

Meaning, the ones who are in Jihad are guided by Allah to the truth. Therefore, if there was a matter that (the scholars of) the cities disputed about, they tended to send it to the ones in the front lines (the Mujahideen), as they are more knowledgeable in (such) matters. So know that knowledge is not just stored in the brain, or written in books.

Q: WAS THERE EVER AN INCIDENT THAT CAUSED YOU TO CHANGE THE DIRECTION OF YOUR LIFE?

ABU FIRAS: Alhamdulillah, since my youth, my understanding has (always) been that this Ummah never

came (or will come) to change except through Jihad. And alhamdulillah, up until now I (still) have this understanding. And I pray that Allah lets (causes) me to die upon this.

Q: FROM YOUR YEARS OF EXPERIENCE - IS THERE ANY ADVICE THAT YOU THINK MAY BENEFIT TODAYS (AND TOMORROWS) MUJAHIDEEN?

ABU FIRAS: There are one or two points from (my) experience that I will speak about: Whenever a group of youth create a group for jihad, know that all of the powers of kufr will oppose them. And they will fight you in many ways. For example, they will fight you with an open declaration of war (combat), they will approach you in the form of scholars - assisting you with 'advice', or in the form of well-wishers feeling sorry for your plight and 'miserable' situation, until they try (their best) to deviate you from this path. So be careful and beware of leaving this (obligatory) path.

When Sheikh Usama made a group based in the 'Lion's Den' , the Saudi Arabian government sent him dozens of 'scholars' telling him that this (physical Jihad) is the wrong path – "You're a wealthy man; you can serve the Jihad in a different matter. If you come back to Saudi you can give one speech in which you can collect millions of Riyals to support the Jihad, and you are not in need to go yourself and carry a rifle." It was their concern to take him out of the mountains, down to the city, far away from the atmosphere of Jihad. And they came to him in many forms; saying that you should collect money, or that it is not permissible that you gather all of the Arabs (Arab Mujahideen) together in one front line because it will be targeted and will harm the Afghans, and it will be in competition with the Afghans…And their goal through all of this was just to make people stop Jihad.

So, any group that seeks the path of Jihad, the shayateen (pl. of Shaytan) from men and Jinn will come to them to try and change their perception, or make them deviate away from this path. For example here (Syria) they used to say: "Just say to people that your goal is to get rid of the government and to lift oppression off of the people. Say you want to gather the people upon justice. Say whatever you want, but just don't say that your goal is Jihad in the path of Allah." So any deviation at the beginning of the Jihad, even if it is by just one centimetre, will become kilometres by the end.
The second thing, which is more important than the first: Jihad is a form of worship. And with worship we only accept that which Allah and the Prophet ﷺ have legislated for us. Jihad is not like for example, building a wall, if we like we can build it here or if we like we can build it there. It's worship and worship is fixed (meaning it doesn't evolve from time to time). We are ordered to prescribe to the legislated texts ordained upon us regarding worship.

From the important points: the people (of Jihad) start to deviate from the path they are upon because of the 'help' they receive – they come to you saying: "We will give you help/support without conditions." So the people accept this, and this is the first deviation. The Prophet ﷺ said: "Indeed we do not seek help from the mushrikeen" (Sahih Muslim), and "We do not seek assistance from the mushrikeen against the mushrikeen" (Ahmad).

So the distorters of the truth from mankind and jinn came to lure them away from the truth (with doubts). But rather there are texts in the Qur'an (warning us against listening to them), Allah says:﴾*…So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away [i.e., refuse], then seize them and kill them wherever you find them and take not from among them any ally or helpers.*﴿ **{4:89}**

So Allah and His Messenger ﷺ prohibit the believers from taking the kuffar and the munafiqeen which are known outwardly as Awliya (pl. of Wali – friend, protector, supporter) and He prohibits us from seeking victory from the kuffar. So how come we accept seeking aid from them which is less then seeking victory? The Prophet ﷺ in the beginning of the treaty used to accept gifts from the mushrikeen but then Allah prohibited this action for him. There are authentic ahadith in ibn Majah, al-Mustadrak and Nasa'i. Hakeem ibn Khuzaama and he is the son of the sister of Khadijah (the wife of the Prophet ﷺ), he came to the Prophet ﷺ with a mantle and said to him: "I want to give you this as a gift." The Prophet ﷺ asked him: "Have you become a Muslim?" He said "No." So the Prophet ﷺ said to him: "I have been prohibited from the zabad (gifts) of the mushrikeen." He said to him: "Oh Messenger of Allah but I have brought you a gift", he ﷺ replied: (only) for its price, as for a gift then no, but when the Prophet ﷺ saw that he was persistent upon giving him a gift, then he gave him in return for it. Iyyad ibn Hummar al Mujashari came with a camel to the Prophet ﷺ, and he said: "I was prohibited from the gifts from the mushrikeen."
As for us now in the jihadi organisations, then the deviancy begins with the acceptance of such gifts/support. And there are many instances in Islam that confirms this. The Muslim Brotherhood used to take help (from the kuffar) in the 1980's, and they ended up being a secularist



movement with a slight makeup of Islam, and if they were to stand in the sun for an hour and the makeup were to melt, then you would see their true colour.
The Afghans, what did they say previously?[3] They used to take open aid – known to everyone, from Saudi Arabia, America, and some of the European nations. Their Jihad finished and there's no word for them. And Sayyaf has ended up in the secular (US installed puppet) government along with Karzai. Everyone who takes aid from the kuffar, then their Jihad ends, and their tamkeen (authority) is gone, and they deviate, then they're gone with the wind. And even if in the beginning it is said: "We take with no conditions", then this is not but a trick from Shaytan. (Even if) in the beginning they (truly) may not have put any conditions down. These are the two most important points in my view, and all praise is for Allah the Lord of all the worlds.

Q: CAN YOU ADVISE US ABOUT THE SCHOLARS

ABU FIRAS: I will give you a principle with regards to scholars. This (principle) is not from me, but was stated by Imam ibn Taymiyyah…it is called the principle of the 'Taifah Mumtani'ah' (the abstaining group). This can be a country, a government, a party, or a (relatively small) group. This group which is formed, or abides by (a) legislation, code of conduct, or an internal agreement. It has a leader, and they assist one another. Its ruling is one: if it is good, then it is good. And if it is bad, then it is bad. So these scholars which are employed by the tawaghit (pl. of taghut) are a part of this taghut (system).
So they asked me: "Ibn Baz, is he part of the (Saudi) taghut?" I said: "Yes." Ibn 'Uthaymeen, al-Fawzan, the 'Council of Scholars'; who are they? They are (all) employed by the King of Saudi – he is the one who appoints them, he is the one who pays their wages, and he is the one who tells them to write fatawa. Ibn 'Uthaymeen was asked: "Don't you see the American bases in Saudi Arabia? Why don't you issue a fatwa regarding (condemning) it?" He said: "I only issue a fatwa when I am requested to by the King. So if the King asks, we will answer."

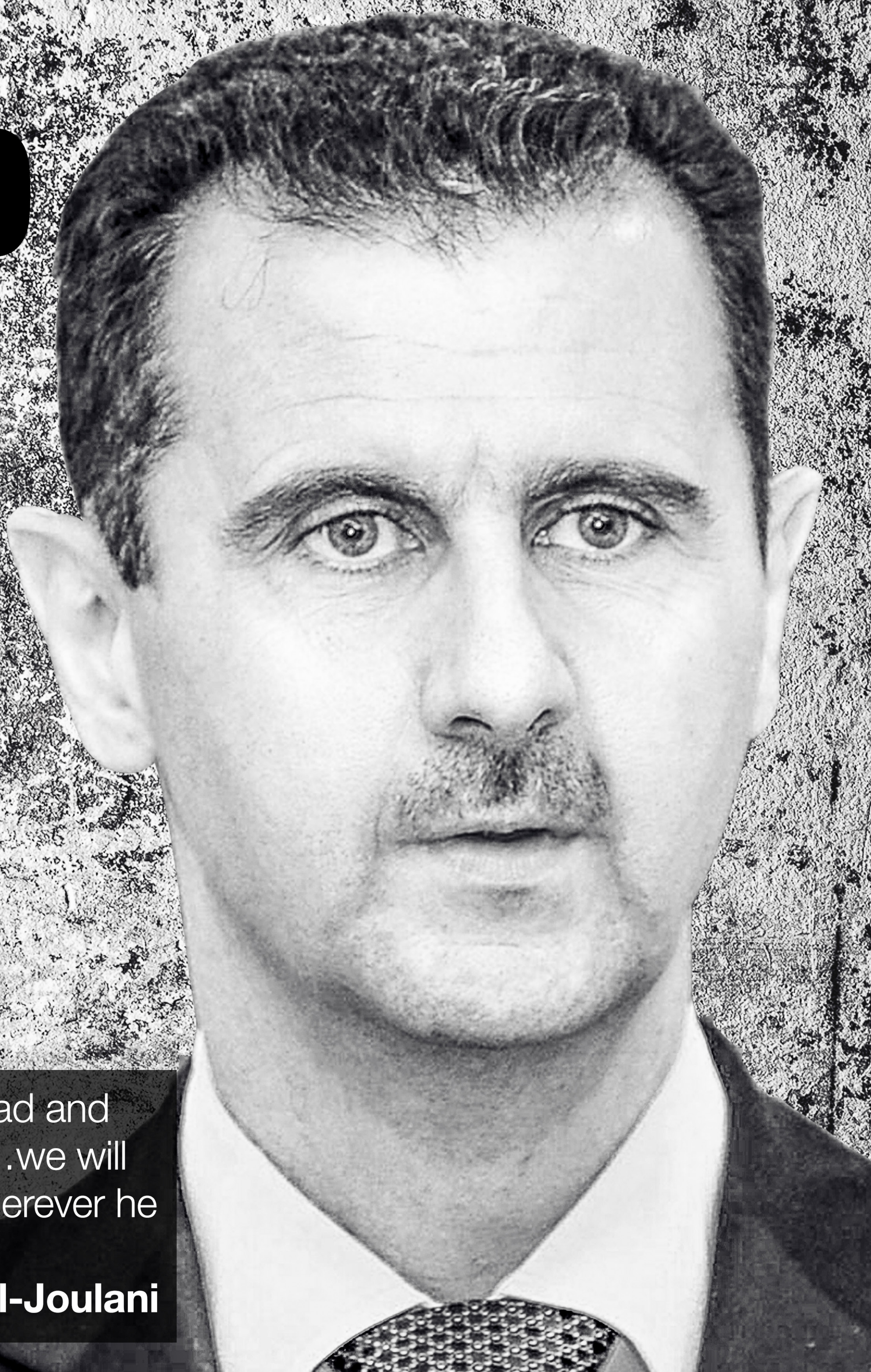
Q: SO IS IT PERMISSIBLE TO TAKE KNOWLEDGE FROM SUCH SCHOLARS?

ABU FIRAS: We may take Knowledge that is not tied to any politics from them. If it comes to salah, wudhu (etc.), we will take from them. However, Sheikh 'Uthaymeen gave a fatwa about Hajj upon the request of the King that was not Islamically correct…He ruled that the one who has entered Saudi Arabia on a visa (other than for Hajj), then he overstays and performs Hajj, then his Hajj is baatil (because of not having a valid visa, therefore not having the permission of the 'Wali al-Amr' (King) to

WANTED DEAD

REWARD

€3,000,000



"I offer a reward of €3 million to whoever kills Bashar al-Assad and relieves us of him, even if they be from his people or family…we will provide security for him and his family and deliver him to wherever he wishes, and I am guarantor of that, Allah willing."

Sheikh Abu Muhammad al-Joulani

perform Hajj!). So the statement that you tend to smell the slightest whiff of politics – then we refuse these from them. As when he (they) speaks, he does not speak from his own (free) opinion, rather he speaks according to the opinion of Fahd.[4] And sometimes he does not even speak according to the opinion of Fahd, but rather the opinion of Bush (former US president George W. Bush), who tells Fahd what to do!
For example, ibn 'Uthaymeen, ibn Baz, and the whole 'Council of Scholars' were asked about the issue of seeking help from the kuffar (before the Gulf War (1991/2)), and they used as proof the hadith of Aisha (may Allah be pleased with her) in Sahih Muslim about seeking aid from the kuffar. But when America wanted to enter Saudi Arabia on the pretext of invading Iraq, it became permissible. Who told them to change their fatwa? Either Bush or Fahd. So Fahd ordered them (and they obeyed).
So, I personally say that anyone who wants to fight for their religion and honour should not (it is best not to) take any fatwa from anyone who is employed by these (apostate) governments. As for the scholar that is employed by these governments, we do not take their political fatawa, as they are a part of this Taifah Mumtani'ah. And there is no doubt that he will be defending them.

Q: WHO DO YOU TAKE YOUR KNOWLEDGE FROM?

ABU FIRAS: As for me, in old matters, I depend on reading. And in new matters, I depend on Nasir ad-Deen al-Albani. As for fiqh al-waqiah (fiqh of the reality on the ground/current politics), then I depend on my own reading. There are also scholars who are not famous - because as we said, the way they become famous is through the TV. Does anyone of you know Sheikh Shuayb al-'Uqlah? He was the sheikh of ibn Baz but no one knows him because he didn't support, or agree with the Saudi government. We had weekly meetings and lessons with the scholars, but they're not known, for example Abu Sa'eed al-Qahtani. And there are others, but we don't want them to be harmed (if we were to name and expose them).



Q: CAN YOU TELL US ABOUT SHEIKH USAMA BIN LADEN (RAHIMAHULLAH)

ABU FIRAS: I was there before him in '81 and the first time we saw him was in '83. He was just like any normal lad from Saudi that had come for Jihad. He started to, bit by bit, gain notoriety after 1987. Sheikh Usama bin Laden, when he came to jihad was not the same person as was after the 'Lion's Den'[5] and after starting Al-Qaeda (AQ). He did not come with the same thought and understanding he (later) was famous for, but rather he learned this in Jihad. He was just a young brother who associated/accompanied the students of knowledge, that gained benefit from them and developed himself over that time.



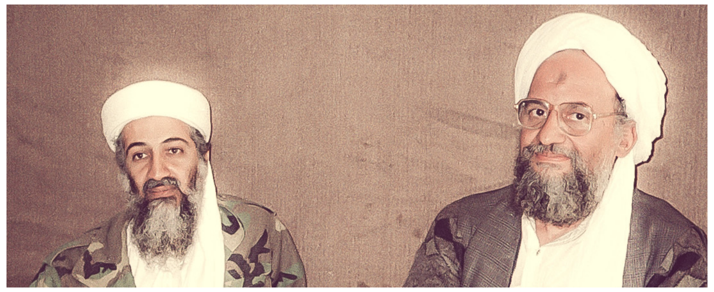
Q: SHEIKH ABDULLAH AZZAM (RAHIMAHULLAH)?

ABU FIRAS: Shiekh Abdullah Azzam arrived in Pakistan in 1983. He had been a lecturer in a Jordanian University. After being discharged from there, he was employed in Saudi Arabia in the Department of Da'wah wal-Irshad (Dep. of Propagation [of Islam] and Guidance). However, when they saw that his thought revolved around jihad, they did not like this, so they sent him to the University of Islamabad. He used to teach in the University three days a week, and the remaining days he would spend in Peshawar where he became close to the Afghan Jihad.
He was different from Sheikh Usama because he had extensive Islamic knowledge when he came – he was a Sheikh, and he shone straight away. He had an extreme love for Jihad…you could say - 'It ran in his blood'! In his summer holidays (from teaching at the University) he would go to Jordan, Saudi, and wherever else he was able to go, and give lectures calling people to Jihad. He stood out as a Sheikh for the Mujahideen.



Q: SHEIKH MULLA MUHAMMAD 'UMAR (RAHIMAHULLAH)?

ABU FIRAS: When you tend to meet people you can generally tell that they have characteristics of the lands that they are from. Sheikh Mulla 'Umar was a man that loved to work and would not speak much. When he was convinced with the validity of an Islamic matter, mountains could not make him shift. For example, when he wanted to destroy the statues of Buddha, all of the delegations from around the world would come to him – even Yusuf al-Qardawi came to him. Back then I thought that even if a thousand 'scholars' came to him, he would not budge the breadth of a hair. He was very strong in his stances.
Turkey Faisal, who was then the head of the Saudi Secret Service, wanted Sheikh Usama from him. Sheikh Mulla 'Umar said to him: "Before Islam, if a guest came to us, we would never hand him over, even if our whole tribe would be annihilated. So how in Islam, when he is a Muslim and a Mujahid, and between us and him is the covenant of Jihad, how can we hand him over? This is impossible!" Turkey responded (threateningly) to him: "You know that you will provoke the enmity of the Arab and other countries around the world?" He replied: "Do what you want, this does not bother us."
He used to be convinced that if a deed he was performing was for the sake of Allah, then nothing else would bother him. He used to be a man of little speech but great action. The Majlis ash-Shura (consultative committee) of the Taliban, or at least sixty per cent of them, would say that if you won't hand him (Sheikh Usama) over, then at least ask him to leave so that the harm is lifted from us. He replied: "No way!" You get the feeling that he is a man of principles and firm 'Aqeedah.



Q: AND SHEIKH AYMAN AZ-ZAWAHIRI (HAFIDULLAH)?

ABU FIRAS: Sheikh Ayman stands out in his hilm (meekness), patience and calmness. He does not get angry, he does not get frustrated. Whatever news reaches him, he reacts with calmness. It was due to this that he was able to deal with many of the problems he faced with calmness. And he is extremely loved by those who know him and are close to him.
In the fiqh of Leadership a leader needs to have two qualities: he must be beloved, and he must be respected. These two characteristics are very hard to find in someone, because to be loved you have to be soft, but to be respected you have to be firm. I believe this is found in Shiekh Ayman.

Q: WERE THERE ANY MISTAKES YOU NOTICED IN THE AFGHAN JIHAD THAT ARE ALSO EMERGING OR PRESENT TODAY IN THE JIHAD IN SYRIA?

ABU FIRAS: In 1981, the Jihad in Syria had come near to an end, officially it ended in 1982. But in '81 we had a clear picture that there would be no fruits of this Jihad, and the news that was spreading was that the Jihad was in Afghanistan. In reality, the news was over-exaggerated but at least Afghanistan was a Muslim country, and the Soviets had come to overtake it…
So this Jihad was prescribed (wajib) upon us. However, when we got there, we realised that this was a Jihad but was mixed with a lot of mistakes. We thank Allah that it produced a whole generation of Mujahideen for all parts of the world.
There are many mistakes in this current Jihad, for example - there's chaos and a lack of general organisation. The formation of groups based solely on military strength – this is something present here –and they do not have any idea of how to run a government. The Afghans, right up until the end of their time (fighting the Soviets throughout the '80s) were like this – they did not think about creating an Islamic State with the correct institutions. Also, not to have an Internal Affairs Ministry allocating the correct people the correct (and most beneficial for the Muslims) positions.

Footnotes

[1]Bukhari, Muslim, Tirmidi, Nasa'i, Abu Dawud, Ibn Majah, Ahmad, al-Bayhaqi, Ibn Habbaan, al-Darqutni, and Imam Malik.
[2]Iqtidaa-ul-'Ilmal-'Amal. He is Imaam Abu Bakr Ahmad bin 'Alee Al-Khateeb Al-Baghdaadee, and died in the year 463 hijri.
[3]Gulbuddin Hekmatiyar, Yunus Khalis, Ahmah Shah Mas'ud, Abd ul-Rabb al-Rasul Sayyaf, Burhanuddeen Rabbani, Muhammad Nabi, and Ahmad Gailani.
[4]He was Fahd ibn Abdul Aziz al-Saud. He was the King of Saudi Arabia from 1982 until his death in 2005.
[5] Referring to the well-known 'Battle of Jaji' in 1987, wherein Russain Special Forces staged a large scale attack on the 'Lion's Den' camp, resulting in a heavy and humiliating loss for the atheist Russains, and to Allah belongs all praise.

THE STORM BEFORE THE STORM

ABU DUHUR MILITARY AIRBASE



When the Mujahideen could not advance due to enemy air support, they raised their hands and asked the Owner of the heavens for victory. He then sent them a sandstorm which covered the Earth that allowed them to free the airbase.

"...'When (will come) the Help of Allah?' Yes! Certainly, the Help of Allah is near!"

al-Baqarah: 214

جيش الفتح

JAISH AL FATH



THE PROGRESS OF JAISH AL FATH

BY SHEIKH AL-MUJAHID ABDULLAH AL-MUHAYSINI

In the name of Allah, the Most Gracious, the Most Merciful. All praises be to Allah, the Lord of the Worlds, and salutations and peace be upon our Prophet Muhammad, all of his family and companions.

With regards to what I have been asked about the progress of Jaish al-Fath thus far, what I think - and Allah knows best - is that the experiment of Jaish al-Fath is a new stage in the stages of the conflict in Shaam between Islam and infidelity, and it might be a part of the fulfilment of the promise of Allah (all praises be to Him) to the Jihad in Shaam. We have been and are still saying: "Let the Jihad in Shaam be, for it is decreed." Whoever examines the Jihad in Shaam will find that whenever the people claim that the jihad has subsided, Allah sends someone who can bring back the strength to the jihad against the Nusayris and the Rawafidh and I think – and Allah knows best – that the masses of the Muslims in Shaam will not rest until they have reached the walls of Masjid al-Aqsa.

Therefore, whoever looks into the stages of the conflict in Shaam will find that it all started with the children of Dar'aa (often referred to as the "Cradle of the Revolution"). This first stage was the stage of peace. Which was then followed by the second stage – where the people moved to the general unorganised jihad, each one carrying his weapon and fighting. After that, it moved on to jihad for the sake of Allah, with the Islamic groups adopting a project and thereafter, the jihad moved to the fourth stage, the stage of fierce uprising - the reappearance of the Khawaarij, and what it caused of confusion in the ranks of the Muslims. Afterwards came the fifth stage - the stage of weakness and disunity; then the stage that we are going through right now which is the stage of the unity of the Muslims represented through the blessed alliance of Jaish al-Fath. This coming together of the different groups is a direct obedience to what Allah says: ﴿*And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves.*﴾ {3:103}

> **"Jaish al-Fath is military work, cooperating in administrating the cities of the Muslims, cooperating in Islamic courts and cooperating in public services."**

Some people think that Jaish al-Fath is just mutual military work. No, it's much more than that, thanks to Allah. Jaish al-Fath is military work, cooperating in administrating the cities of the Muslims, cooperating in Islamic courts and cooperating in public services.

NOT JUST A FIGHTING FORCE

As for what Jaish al-Fath has done - it has done a lot, and all praises are due to Allah. Jaish al-Fath, with the power of Allah, has liberated an area within six months that equals what had been liberated since the beginning of the Jihad in the North. It has liberated all of Idlib, Ariha and what is up until Jisr al-Shughour and Sahl al-Ghab through fierce battles where the infidels have lost more than two thousand soldiers, a huge number of tanks, and hundreds of prisoners. Jaish al-Fath has also provided the needed public services for the Muslims in Idlib, Ariha and Jisr al-Shughour. Such as electricity, water, aid distribution, restoration of phone lines, lighting and the maintenance of roads and public spaces. Besides the da'wah activities, they have also united the judiciary councils in these areas and eliminated most of the previous iniquity and corruption.

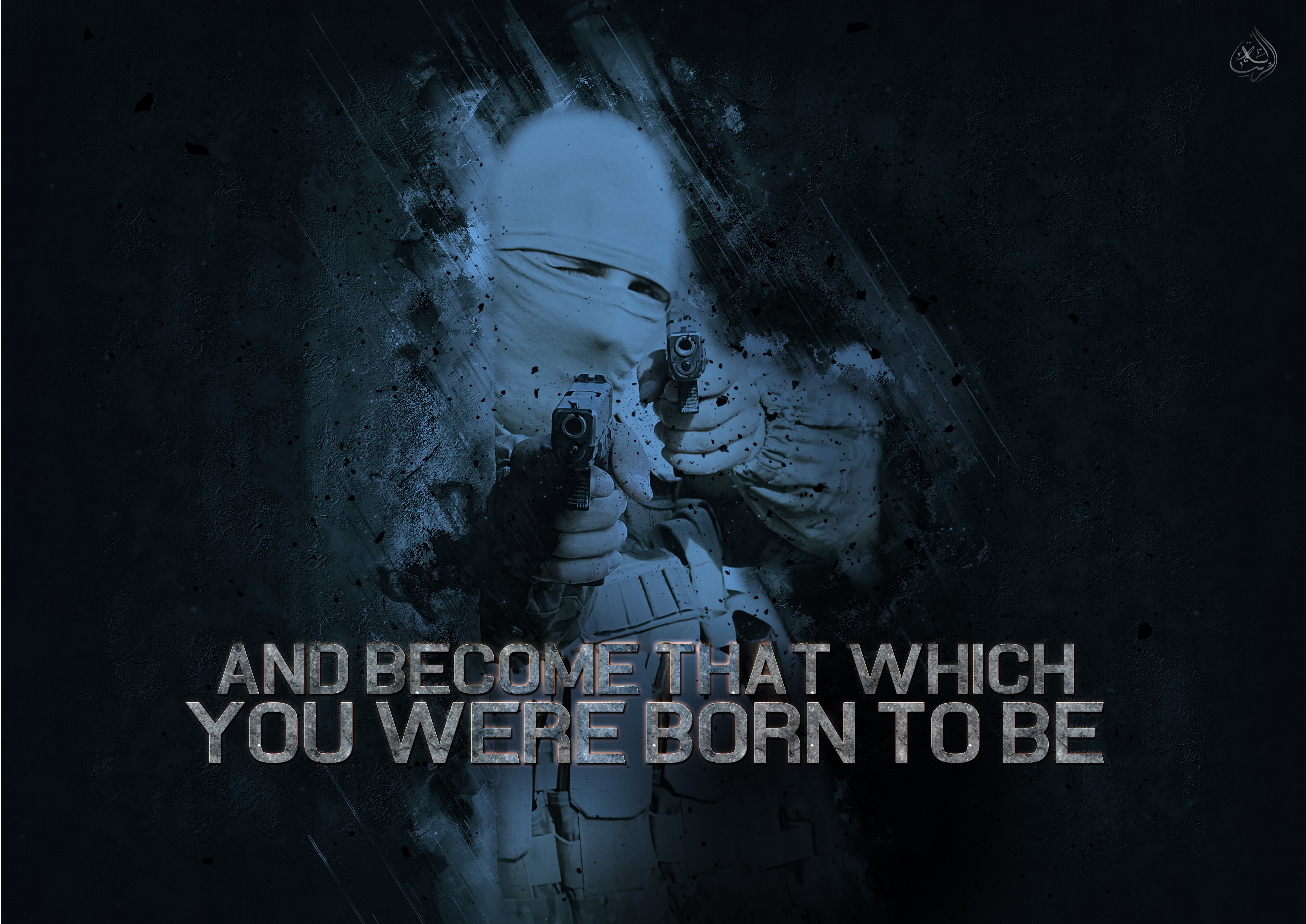
Lastly, what is the secret of the success of Jaish al-Fath? I would say - and Allah knows best - that Jaish al-Fath is the nightly du'a of an oppressed person, which went up through the seven heavens, and was accepted by the Lord of the worlds (all praises be to Him). However, if we switch focus to the earthly reasons, we will find that Jaish al-Fath employs new techniques, the first of them being dependence on the elite warriors in the path of Allah, for Allah says: ﴿*"Fear Allah and be with those who are true."*﴾ {9:119}

Thus, it is important to consider the aspect of having fierce fighters known for their strength in battle. When the battle of Hunayn became tough, the Prophet ﷺ called the true people to the frontlines, saying: "O Ansar, O Muhajireen," because of what he knew about them in terms of toughness in fighting, and this is the first point. The second point is the generosity of the groups in giving weapons and ammunition, so the tanks are not just firing power anymore, they have become an attacking force, and this was encouraged by the agreement of Jaish al-Fath. Together with that, the formation of Jaish al-Fath to be an organised army results in strikes from several sides at the same time and the consecutive or the synchronised strikes that have hurt the regime severely. In addition, there's the training of the inghimasi and the istishhadi battalions. These, I believe, are some of the military factors that have played a larger role in making this qualitative shift.

What does Jaish al-Fath promise the Ummah that it will do? Jaish al-Fath is in a state of dependence on Allah and is preparing for a huge battle, topping the battle for Idlib City, in terms of numbers, munitions and weapons. And we ask Allah to please the Muslims by liberating this city.

May prayers be upon our Prophet Muhammad and all of his companions.




AND BECOME THAT WHICH
YOU WERE BORN TO BE



ALL CASES ARE JUDGED ACCORDING TO QUR'AN AND SUNNAH

THE MERCIFUL SERVANTS

The call to prayer blasted through the dusty streets signalling that it was time to perform the Asr prayer. The drivers switched off their engines, the judges opened the doors and the Shari'ah court guards jumped down from the back of the pick up trucks. It was the 29th of Ramadan 1436 and the brothers were about to implement the hudud[1] of Allah in this month of great blessings.

The car door slid open and the guards took hold of the three prisoners and escorted them back into the foyer of the compound. One of the prisoners was blindfolded, whilst the other two were allowed to view their surroundings. All of them were handcuffed and as they were led away from the vehicle, they were neither abused nor sworn at. In fact, they were treated with mercy. Now this may be somewhat hard to comprehend, given that the blindfolded man was a regime soldier and had been caught trying to flee the hospital in Jisr al-Shughour approximately two months earlier. The other two prisoners had openly cursed Allah, the Most High, which is an act of kufr.

I followed the prisoners into the foyer and after having made ablution, I stood and observed the regime soldier as he faced the wall. I noticed that his lips were moving, he was uttering the Shahada (testimony of faith) and it was at this moment that I thought to myself - in a couple of hours this man will have returned back to his Lord. A thought struck me all of a sudden - will the prisoners be allowed to pray? As we formed a line to perform the salah, the head judge ordered that the prisoners be allowed to pray and this put my heart at ease.

These prisoners, and in particular, the regime soldier, had violated the laws of Allah but let us remember that Islam is a religion of mercy, so why should he be denied the right to pray one final time? In contrast, it is those that claim to implement pure Shari'ah and claim to be the face of true Islam that have recently slapped and mocked a Jaish al-Islam fighter when he asked to pray before his execution. Now before you start ranting that "the actions of a few don't reflect the majority...", let us remember that it's incumbent upon the Islamic State group to condemn such an incident if it's within their official policy that something like this should not happen. However, sometimes silence is an indicator of approval and Allah knows best. Thus, a clear distinction is seen here between the extremists in Shaam, who have now ventured out into other regions, and the Mujahideen operating in and around the Idlib, Hamaa, Aleppo and Lattakia areas.

ATONEMENT

The convoy came to an abrupt halt in the middle of town and the Shari'ah court guards descended from the vehicles once again, this time cocking their rifles. Traffic came to a stand-still and the town's people gathered around to see what was going on. The head judge took hold of a microphone and started to address the people – telling them why these men were about to be lashed. After it had been made aware to the Shari'ah court that they had committed this act of kufr, these two men were arrested and imprisoned for two weeks. After having repented, they were then sentenced to one hundred and fifty lashes in their home town, in front of their neighbours, family and friends. Furthermore, should they commit such an act of kufr again, they would face execution.

Under the supervision of the head judge, the men were lashed as part of a public spectacle event. The mind perceives the concept of lashing as something brutal and severe but what I saw was neither soft nor excessive to the point that the subjects may collapse. As they were being lashed, the judge was constantly scrutinising the way in which the guards were flogging them and at times he would intervene if it wasn't being done correctly. Once the lashings were over, the people started to chant: "Allahu Akbar!! Allahu Akbar!!" Justice had been served and to my great surprise, the spectators rushed to congratulate the two men. This was a truly joyous moment; it was as if the two men had just taken Shahada and entered the fold of Islam for the first time. It is often easy to forget that vetting out Islamic justice is not something that we should enjoy. Rather, it is a necessity and it's for the benefit of both the perpetrator(s) and society as a whole. For the guilty, being punished in such a manner is a means of atonement for having sinned, and for society at large, it is a deterrent and a reminder of the consequences that come with violating the laws of Allah.



The laws of Allah being implemented.







THE BLINDFOLD COMES OFF

Now to those of you who are expecting vivid descriptions of a head being separated from its body or how a child smirked at the camera before he pulled the trigger, you're going to be somewhat disappointed with this final segment. Once the public spectacle was over, the convoy left this busy town, and headed for a Turkish boarder town where the execution would take place.

After a thirty minute journey, we arrived at the arena of the final spectacle of the day. The prisoner was ushered out of the vehicle for the final time and you could notice the signs of anguish on his face - he knew that his time was up. There was a refugee camp close by and the inhabitants, who were going about their daily lives, stopped to look on as the Mujahideen, the implementers of Allah's laws on this Earth passed by.

A companion of mine, who was eager to get some reward for having a hand in the execution, approached the head judge and asked him if he would use his handgun to kill the prisoner. The judge gladly accepted this request and we then followed the rest of the people down the valley towards the execution point. The microphone was switched on once again and this time, it was another judge who addressed the people. Meanwhile, the head judge, who now wore a balaclava, stood over the prisoner as he sat on his knees, waiting for the inevitable. Holding the pistol in one hand, the head judge leaned forwards and pulled off the blindfold, revealing the man's face. The co-judge started his speech by quoting the ayah about taking the disbelievers as allies:

﴿O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them...﴾ {5:51}

Now to those of you who are slightly confused – yes - the Nusayris (Alawites) are Kuffar. Ibn Taymiyyah (rahimahullah) states in Majmoo' al-Fatawa 35/145:
"These people named "Al-Nusayriyyah", and other groups from among the Qaraamitah and Baatiniyyah, are greater disbelievers than the Jews and Christians. Nay, they are greater disbelievers than most of the mushrikeen (polytheists from other than Ahl ul-Kitab), and their harm to the Ummah of Muhammad ﷺ is greater than the harm of the disbelievers who are in war with Muslims..."

Therefore, let there be no mistake about it. The Mujahideen in Shaam are not fighting against the Muslims; rather we are engaged in combat against a nusayri regime that commits major shirk[2], which is a nullifier of Islam. And those Sunnis that fight for the Assad regime have taken the kuffar (Nusayris) as allies over the Muslims and have openly oppressed the people and fought the Mujahideen.

TO THE SOLDIERS IN BASHAR'S ARMY

Powerful words followed this ayah of the Qur'an as the judge told the people (addressing the soldiers in the Assad regime) to seek forgiveness from Allah before the Mujahideen gained power over them. He went on by proclaiming that "If we catch you, you will face the sword [and] wallahi we will not forget what you've done to us!!" He concluded by stating that the ruling on this soldier, who was caught in the ranks of the Assad regime, was death and that this was the ruling of Allah. "May Allah be pleased with this ruling [and] may this bring us closer to Allah." Upon saying this, attention now turned to the head judge who raised his arm, pointing the gun at the sky and as he lowered it, bracing himself to fire, he supplicated:

"O Allah, this is for our sisters in the prisons who have been raped and for those in the refugee camps.

O Allah, this is in revenge for [what's happened to] our children."

He pulled the trigger and the bullet pierced the back of the prisoner's head. Instantly, he buckled forwards and slumped to one side. The crowd erupted, chanting:

"Allahu Akbar!! Allahu Akbar!!"



▪The head judge carrying out the sentence

Justice had been served and if this man was sincere in his repentance then - and Allah knows best - he will have died as a Muslim.

WITNESSING THE TRUTH

Before his arrival, one of my companions who had recently entered the country, had been slightly concerned about the lack of Shari'ah being implemented in these parts of Syria. Subhan'Allah, within weeks of his entry, Allah put his heart at ease by allowing him to witness first hand the hudud of Allah being implemented by the brothers of Jabhat al-Nusra. He was so excited about having witnessed this execution and couldn't wait for the next one so that he could hand the judge his own handgun and share in the rewards.

At one point he even expressed to us that there were a lot of lies being told on social media and that he never expected to see the Shari'ah being implemented in the territories controlled by the 'rebels'. He saw (and continues to see) nothing but Islam and it's such a shame that there are so many lies being spread across social media about the sincere Mujahideen who have sacrificed their lives for Allah's religion and the oppressed.

May Allah give those that spin tales about the Mujahideen what they deserve, ameen.

May Allah destroy the Kuffar, the murtadeen and the Khawaarij, ameen.

May Allah give victory to the Mujahideen, ameen.

By Abu Faruq al-Muhajir

Footnotes
[1] The prescribed legal punishments for specific crimes.
[2] Although there are many Nusayri sects within the Nusayri sect itself, their beliefs are very similar. Their core belief is centered around this idea that Ali (ra) is God incarnate and that he created the Prophet Muhammad ﷺ, who in turn created Salman al-Farsi (ra).


ENCRYPTION
ONLINE SECURITY

ENCRYPTION
ONLINE SECURITY

All praise is due to Allah, and may peace and blessings be upon the Messenger of Allah.

We, your brothers in the Technical Department of GIMF, would like to thank the brothers of Al-Risalah for their work on this magazine - may Allah make it beneficial for the entire Muslim Ummah and the Muslims in ash-Shaam specifically - and for dedicating a technical section in its pages, where we explore recent developments in the field of computer technology and raise awareness about Online security.

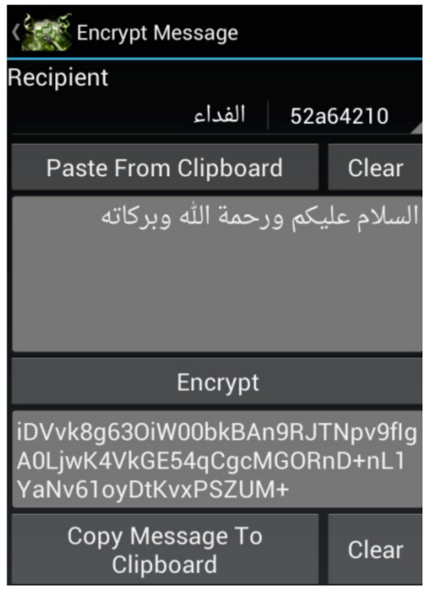
Everyone, the ansar and muhajireen, must understand the significance of Online security. Just as the Mujahid must be aware of his surroundings when physically entering enemy territory, he must take necessary precautions when entering the virtual world on the Internet, where those who lurk in the shadows for him are far more numerous, and the pitfalls many. Indeed, it is no secret that the enemies of Allah and their apostate agents spare no expense to hunt down the Mujahideen and their supporters with the most sophisticated technology available. Intelligence agencies spy on communications, develop espionage programs, and work with software companies and Internet Service Providers (ISPs) to determine the location and identity of users. If the head of the Crusader West, America, uses these tools to spy on its own citizens and allies, then just imagine what it has deployed for the Mujahideen who fight for the sake of Allah.

In this section we will provide tools, suggestions, and information to assist the brothers and sisters in using the Internet, personal computers, and mobile devices safely and securely.

AMN AL-MUJAHID

Anonymity and encryption are the virtual weapons of the ansar and muhajireen alike to defend against enemy intelligence. By the grace of Allah upon His faithful servants, your brothers in the Technical Department of GIMF as well as the brothers in Al-Fajr Media Center have developed encryption software to protect your communications on your personal computers and mobile phones. These software packages - Asrar al-Mujahideen, Asrar al-Dardashah, Mobile Encryption, and Amn al-Mujahid - are the arrows in your quiver to pierce the eyes of the spies.

In this issue we discuss Amn al-Mujahid, an encryption program for secure communication, in particular. Just as a Mujahid does not enter the battlefield without his Iman and his weapon, you must not exchange correspondence without encryption. Released in Safar 1435 (December 2013) by the Technical Committee of Al-Fajr, Amn Al-Mujahid employs encryption technologies in the Advanced Encryption Standard (AES) and Twofish for users to protect not only their communications, but their files as well, in an intuitive, easy-to-use graphical interface.



"The software is available for Windows PCs and Android mobile devices"



"to be downloaded ONLY from the website of the Al-Fajr Technical Committee"

The software is available for Windows PCs and Android mobile devices and is an absolute must for the ansar and muhajireen when communicating via email and exchanging documents and files. These messages are encrypted and decrypted with keys you share with contacts you yourself verify, making it impossible for intelligence agencies to discover their contents. Thus, if your email is hacked, your mobile lost, or your account information compromised on the jihadi forums, if you use Amn Al-Mujahid to encrypt your private messages there is nothing to fear.

The release from Al-Fajr provided detailed tutorials explaining the use of the software in Arabic and English, and is to be downloaded ONLY from the website of the Al-Fajr Technical Committee:

http://alfajrtaqni.net/english.html

TECHNICAL DEVELOPMENTS 'TRUECRYPT' EXPOSED

We would like to raise awareness about the encryption software developed by the kuffar that you might be utilizing to protect your data. First, it is of utmost importance to exercise caution when using any application not developed by or promoted by your brothers in the jihadi media. One example is TrueCrypt, a program that encrypts the contents of an internal or external hard drive. During its development and even after it had ceased, both developers and users boasted that TrueCrypt offers the best security for users and there are no security vulnerabilities with which one can access protected data. This was the prevailing belief until recently, with the discovery of bugs that allow the compromise of an entire system.

An audit of TrueCrypt by Google researchers discovered two major security flaws that allow attackers to obtain elevated privileges on a system if they have access to a limited user account. This comes over a year after developers ceased work on TrueCrypt, during which security researchers claimed it was safe to use and contains no intentional backdoors. And while VeraCrypt, an open-source project based on TrueCrypt code that seeks its continued development, released patches for the two vulnerabilities, there is no guarantee that other vulnerabilities and backdoors do not exist. Therefore, any ansar or muhajir that uses these two applications must be very careful and avoid them.

As GIMF recently announced its creation of an official Telegram channel (telegram.me/GIMF_Channel), we are pleased to announce two accounts through which the Mujahideen may contact us with any questions related to Online security and the technical field:

@GIMF_Media on Telegram
@GIMF on SureSpot

Twitter: @J_Eielamiya3

For more information about trusted encryption programs, visit us on www.GIMFMedia.com

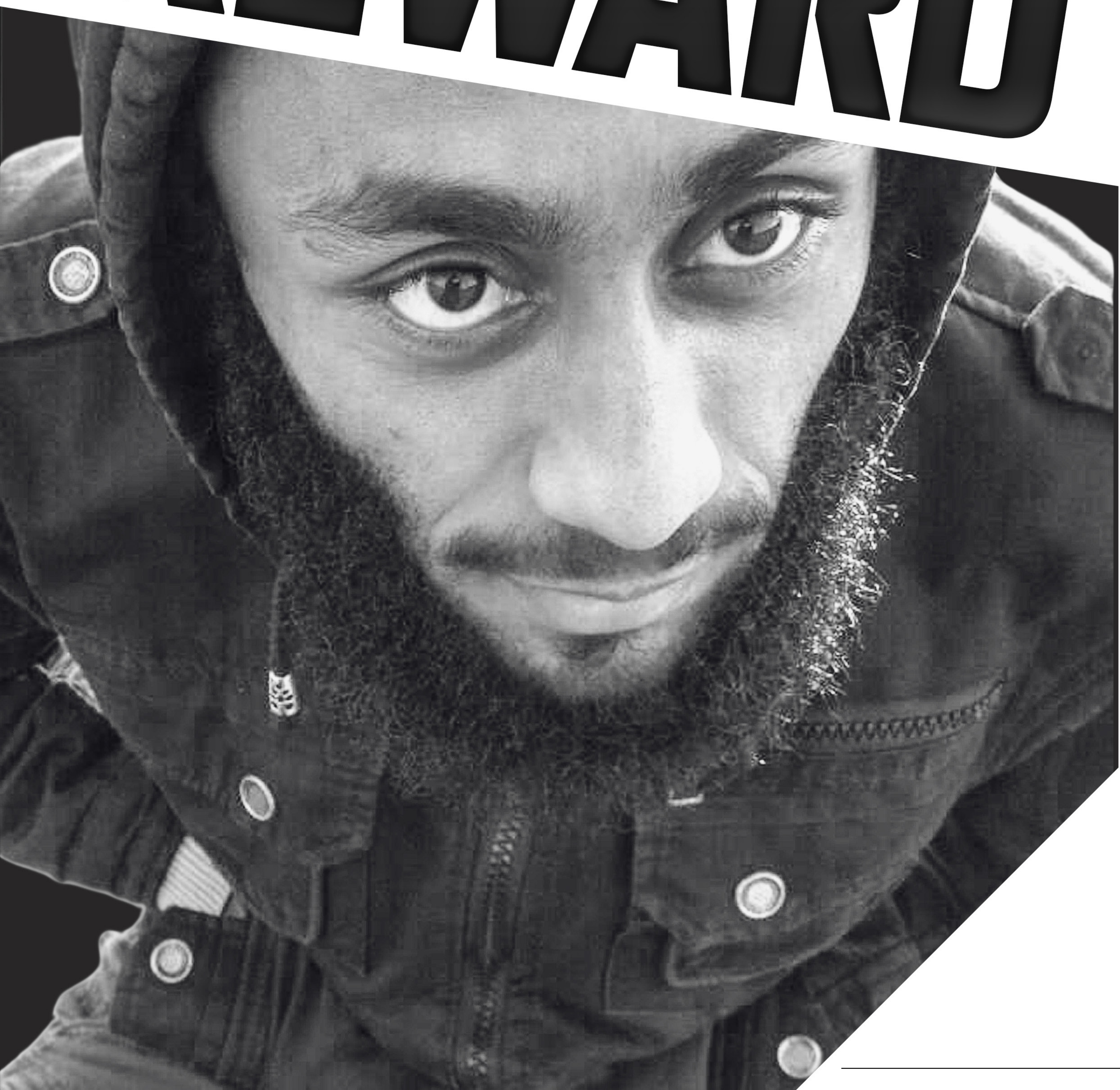
Global Islamic Media Front (GIMF)

AMONG THE
BELIEVERS
ARE MEN
WHO HAVE
BEEN TRUE
TO THEIR
COVENANT
WITH ALLAH



EVERLASTING REWARD

ABU HAMZA SUDANI
(MAY ALLAH ACCEPT HIM)



PURPOSE

We were walking back home. During a heated dispute regarding the management of some of the Mujahideen groups, I told Abu Hamza, "At the end of the day, we are just soldiers, with a limited scope to change the reality on the ground; we should rather be aspiring for Shahada." He replied: "No, I feel that Allah (the Most High) sent me here for a purpose. I have been given the opportunity by Allah to help the people, educate them, and fund Islamic projects with the donations Allah has blessed me with - to create a new (better) generation in Shaam."

I was a little surprised and saddened by his words. Yet, here I am writing about him, and He is – if Allah wills – receiving his provisions from the gardens of Paradise during the day, and resting under the Throne of the Almighty by night.[1] He is my friend; the preacher, the aid worker, the teacher, the Mujahid we all knew as Abu Hamza Sudani.

REMNANTS OF FAITH

Abu Hamza experienced a turbulent teenage life - street fights, police chases, narcotics, and the R rated thug life, to which the foolish aspire. He would sometimes say things like, "Although I was involved in all sorts of evil, there was always remnants of faith inside my heart." Allah guides whom He wills. From the deceptions of the glittery Western lifestyle, Allah turned his heart to, and filled it with the love of Islam. Leaving the life of waste and delusions behind him, he started climbing the ladder in pursuit of the elevated status promised by Allah to those who repent and do good deeds.
He was very active in street da'wah, and was eager to convey to the people the message that Allah had tasked him with. By the permission and mercy of Allah, he was able to call many of the disbelievers to the light of Islam. Among the things that he would reminisce of after having left Australia, were the da'wah tables and the weekly gatherings with the brothers after every Friday Prayer.

He became a practicing and devoted Muslim, but his road to salvation was being narrowed by neighbouring disbelievers, hypocrites, anti-Islamists, and the vast ignorance of the masses with regards to religion in Australia. Therefore, he decided to leave for Egypt, with the hope of learning what he loved most - Islam. During our conversations he would often mention his experiences in Egypt; how the students of (Islamic) knowledge had such a beautiful routine of prayer and study. "Every night in Ramadan we would go to a different masjid to pray, as most of the imams had beautiful recitations," he narrated. However, Allah had decreed differently regarding his trip to Egypt, as Allah is the best of planners. He told me that the coup[2] had started a short time after



his arrival. Naturally, as a Muslim, trying his best to worship his Lord, Abu Hamza refused to be passive whilst oppression was taking place all around him. During these times he was very active Online and his first-hand experience of the oppression imposed on the Muslims by the Sisi regime brought him closer to the Most Merciful.

From Abu Hamza's own statements, it was the love of Jihad and disgust at the oppression meted out by the Assad regime that motivated him to make hijrah to Syria. However, during his first trip to Syria, he wasn't able to truly taste the fruits of Jihad in the cause of Allah. During the early days of the Syrian Revolution, many of the groups that were fighting Bashar were scattered and unorganised. A lot of them were un-Islamic, preferring to be governed by democracy rather than Shar'Allah (the laws of Allah; Shari'ah). In addition to this chaos, his mother's illness played heavily on his mind and his inability to reach out to better contacts so he could join an Islamic fighting group, were all factors that discouraged him to the point that he eventually despaired and left Syria.

"He once told a brother; 'Allah answers all my duas.' The brother said "So I take it you haven't asked Allah for Shahada then?" He smiled and replied; "Of course I have."

THE ROAD NOT TAKEN

After a year of waiting, Abu Hamza decided to embark upon the caravan of Jihad and honour once again. This time around, the clear banners of Islam were raised for all to see. However, unfortunately along with this, was the dubious cloud of fitan. He had originally decided to travel to Syria to join the Islamic State group (IS, but known at that time as the Islamic State in Iraq and Shaam (ISIS)), as he saw that many of his friends were already there. This was during the times of the fitna, where many things were still unclear. As he waited, trying to get access and safe-passage through to the IS group, his efforts returned fruitless. Every subsequent attempt he made would result in failure. He was later quoted as saying; "Subhan'Allah, the brothers I knew from IS either had their phones off or did not reply, and the ones that I did manage to contact, said: "Don't come!" Alhamdulillah now I can see that after (praying) istikhaarah (guidance prayer), Allah kept that road closed for me." Eventually, Allah assigned for him another helper who would arrange for him to travel to the outskirts of Lattakia where he immediately joined Jabhat al-Nusra.

Although he registered with Jabhat al-Nusra, he was very busy during this initial period trying to establish an independent network for the distribution of aid for the displaced and needy. He would use the donations he had received to help the hardest-hit areas, and those most in need. After a short period of time, he was summoned to the frontier lands to help in defending the Muslims in the Turkmen area. This occurred at a time when the brothers from a number of groups were already involved in a major offensive in Kessab. However, it would prove to be in those first days of ribaat that I really got to know Abu Hamza.

"OF COURSE I HAVE"

We were stationed at one of the toughest ribaat points present in the coastal province of Lattakia. Tank shells are for breakfast and barrel bombs are for dinner. The ominous MIGs, like hunters of the night, are scavengers over this dead animal. Nevertheless, Abu Hamza used to love ribaat and was never late for his shifts. During our free time, we would engage in various conversations ranging from the deceptions of the dunya to the fitna of IS. He would often mention the extremism of his friends that had joined IS, and it was obvious that he disapproved of it.

In our free time, we would often go to an area (not far from the ribaat station) where we could catch a phone signal so that we could talk to our parents back home. He did not mention to his mother that he was in Syria as she was very ill, yet spoke to her despite the thunderous roars emitting from exploding barrel bombs and the MIG missiles, so we used to make a variety of excuses for the background noises. Although much to our delight, with the help of Allah, the MIGs and/or helicopters usually came either before, or after our phone calls!

The brother was, with no exaggeration, devoted to the worship of Allah. After spending a considerable time in Syria, I can say that I have seen many brothers who just manage to keep up with the obligatory acts of worship. But Abu Hamza was different. He almost never missed the Sunnah prayers before and after the obligatory prayers. During his last months, he fasted most Mondays and Thursdays. He would also pray tahajjud (night prayers). He once told a brother; "Allah answers all my duas." The brother said "So I take it you haven't asked Allah for Shahada then?" He smiled and replied; "Of course I have."
Another brother mentioned his night prayers during winter at another ribaat point located at the top of a mountain. He said: "Every time that I would awake in the depths of the night to pray, I would find our dear brother Abu Hamza already awake and engrossed in prayer to His Lord. He would be wearing his thick jacket and hat, since despite being inside, the wintertime temperatures in the mountains would be severe – at times falling below -10°C. The brothers would regularly go outside to perform ablution for the Fajr salah, only to find that the water in the tankers had frozen solid overnight!" It is from Allah's Mercy that He guides His slaves, and also from His mercy that He gives them the ability to worship Him - some more than others. He gives this great bounty to whomever He wills.

A MARTYR IN WAITING

The Messenger of Allah ﷺ said "There is nothing which weighs heavier on the balance than good character." **(Sahih al-Bukhari)**

Anyone who has met, knew, or spent prolonged time with Abu Hamza would only love his character more. Subhan'Allah, sometimes I would wonder how Allah completely washed away his troubled past, and clothed his character with the light of Islam. He never argued with other people unless he felt that it was absolutely necessary. He was very patient and kind. I also remember this one occasion when he was going through a financial crisis, so I offered him some money, and he responded by saying: "If you want to donate (money), then there is a poor kid who needs medical treatment – give me the money, and I will take him to the doctor."

His concern was with the people of Shaam. He wrote in one of his Online posts; "I wonder how many brothers today are concerned about the suffering of the people in Shaam, and how many only care about their favourite (fighting) group in Shaam?" He was good friends with a doctor, and I remember him saying: "Most people disregard the ill here in Syria, but I want to give priority to these people, as they have no one." He would even make ten hour round trips with his doctor friend to a distant hospital to take the sick there. I myself have personally seen him exhausting himself in trying to find ambulances for these trips. He was also funding and monitoring thirty maahads (Islamic schools), and he would personally visit them and provide them with salaries, pens, gifts, etc from the received donations. He used to do all this during his time off from ribaat.
Although this great brother was accused of being a secret IS supporter, witness accounts all seem to conclude the exact opposite. Abu Hamza would confide in us as to how he had been wrongly accused of being an IS supporter. I remember him mentioning his encounter with an IS sympathiser. Abu Hamza asked this person about the unknown IS scholars and the need to follow the truthful scholars. The IS supporter replied that Abu Bakr al-Baghdadi and Adnani were their prominent scholars. Abu Hamza responded by asking him: "As far as we know, most great scholars are known for their books and writings, so do they have some acknowledged academic works?"

He also commented regarding IS's killings and glorified slaughter videos by saying something along the lines of: "I would be happier if I could invite them to Islam and they would become Muslims, rather than (simply) slaughtering them in such ways."[3]

COMMENCEMENT

After remaining in the land of Jihad for more than a year, and being steadfast upon the command of Allah, the dawn of a final glorious battle appeared on the horizon for Abu Hamza. As the Mujahideen busied themselves, both physically and spiritually, our beloved brother focused and concentrated his efforts on the spiritual aspect. It's as if I can still see him sitting on his mattress reciting the Book of Allah in the final hours before the battle. The battle was scheduled for a Tuesday; he arrived on Monday morning straight after Fajr. The brothers prepared a large meal before the battle, but Abu Hamza was fasting. The night before the battle, we sat there talking about the situation of the Ummah, and one of the last things he told us was: "These days the Muslims follow the ayah of Allah; "Stern towards the disbelievers,' and forget the preceding 'Merciful with the believers'{**5:54**}, and they are now actually stern towards the believers and disbelievers."

Abu Hamza was chosen to be amongst the assault group in the operation, a position that he accepted willingly and courageously. During the operation, after some hours of pounding the enemy positions with artillery and heavy weaponry, the call came over the radios for all of the weapons fire to be directed at particular points and to cease fire on the intended area of ground assault. Before we left to join this blessed assault, Abu Hamza raised his hands, and kept making the supplications: 'Ya Qawi, Ya Jabbar'[4]. On seeing him, I started to make supplication as well and little did I know, that supplication was to be his last.

"He then glanced to his right to find blood on the empty magazine, and Abu Hamza prostrating, forehead on the bare earth, in much the same way as he used to in salah"

HIS FINAL MOMENTS

We ran across the no-man's land between our positions and that of the enemy, a distance which lay exposed to every enemy position – and nearly a kilometer in length. Abu Hamza, and the Amir (leader) of the operation were the first two to reach the enemy lines. His fitness was admirable, with most of the other brothers being left completely exhausted! Upon reaching the enemy positions, the brothers were divided into two groups, and that was when we parted ways for the last time in this life – may Allah reunite us in al-Firdaws! Ameen.

One of the brothers that was with Abu Hamza in his assault group later related the incident:
By the time the Mujahideen reached the enemy's defense lines and entered their trench network, they split into two groups and entered between the enemy ranks. As soon as the defenses were breached, the brother (who related the incident) came across some of the kuffar and a violent fire fight erupted. As the brothers Kalashnikov magazine emptied and the almost deafening rattle of semi-automatic gunfire was briefly lulled, he noticed someone's presence behind him amidst all of the chaos and flying bullets – it was none other than Abu Hamza, who then spoke a few words of reassurance to his brother.

The two brothers, alone in the den of the kuffar remained focused, placing their trust in Allah and seeking His pleasure, while taking cover momentarily under a hail of enemy bullets. Whilst the brother busied himself reloading his magazine, he handed Abu Hamza the empty magazine. When, a few seconds later, he asked Abu Hamza to return his magazine, he received no response.
He then glanced to his right to find blood on the empty magazine, and Abu Hamza prostrating, forehead on the bare earth, in much the same way as he used to in salah, repeatedly reciting the testimony of faith (there is no deity worthy of worship except Allah) until Allah the Almighty, the Giver of life and death, had decreed for the angels to remove the soul of His servant from his body, and from the life of this world to the everlasting abode!
We ask Allah to accept his efforts and enter him amongst the ranks of the Martyrs. As Allah says: ﴿ [To the righteous it will be said], "O reassured soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants. And enter My Paradise.﴾ {**89: 27-30**}
Al-Hakim narrated that Mu`ath Ibn Jabal said: The Prophet ﷺ said:
"He whose last words (in life) were 'La ilaaha illallaah', (there is no deity worthy of worship except Allah) shall enter Paradise."[5]



Footnotes

[1]Ibn Abbas narrated: The Messenger of Allah ﷺ said: When your brothers were killed at Uhud, Allah placed their souls in the insides of green birds flying on the banks of the rivers of Paradise and eating from the fruits thereof. At night they seek shelter in lanterns hanging in the shadow of the throne. When they found their delicious food and drink and their nice resort, they said: "We wish that our brothers knew what Allah has done for us so they don't abstain from Jihad and they don't recoil from fighting." Taken from Mashari al-Ushwaq, Page 117 (note: translation being corrected in some places).

[2]When Sisi and his thugs overthrew Morsi.

[3]Abu Hamza was referring to IS killing aid workers who were devoted to helping Muslims, and not spies.

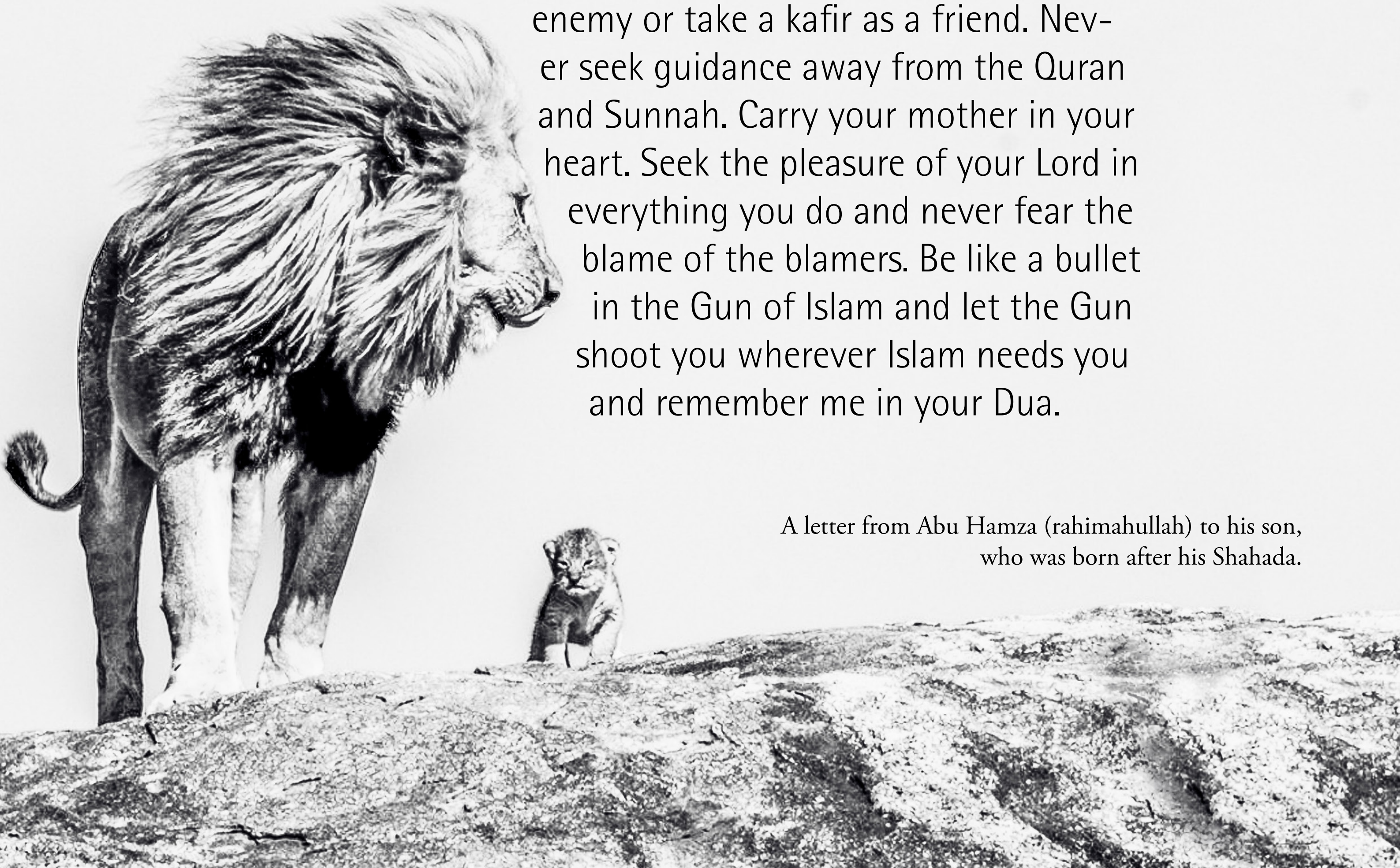
[4]Names of Allah. "O Almighty. O Compellor."

[5]Abu Dawud narration (3116), Al-Hakim (1/351) and regarded it authentic hadith and At-Thahabi agreed with him.

Hamza

Assalam Alikom Hamza, as I'm writing this you're now the size of a blueberry. A few weeks ago you were just a sperm then Allah made you a clot and now you are a fetus in your mother's tummy. I'm writing you this to remind you of how we were all created and how little and hopeless we were then eventually Allah gave us power and strength. He then tests us to see what we will do with this power and strength, and sees whether we will forget where we originally came from, "just a sperm".

I doubt that I'd live long enough to watch you grow or see you at the age when you're able to read this and understand it. I named you Hamza because Hamza RA is the Amir of the Martrys in Jannah, and I wish martrydom for you; martrydom comes through Jihad, and Jihad is the path I wish for you. Live with honor my son and bow down to no one but Allah. Never take a believer as an enemy or take a kafir as a friend. Never seek guidance away from the Quran and Sunnah. Carry your mother in your heart. Seek the pleasure of your Lord in everything you do and never fear the blame of the blamers. Be like a bullet in the Gun of Islam and let the Gun shoot you wherever Islam needs you and remember me in your Dua.



A letter from Abu Hamza (rahimahullah) to his son,
who was born after his Shahada.